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CAMBRIDGE TEXTS

WITH NOTES



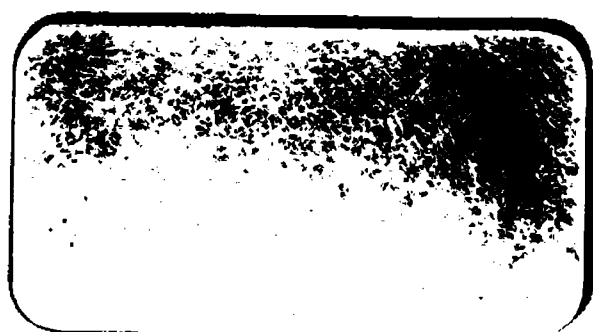
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THE
HIPPOLYTUS OF EURIPIDES.

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THE
HIPPOLYTUS OF EURIPIDES.

With Brief Notes for Young Students.

BY

F. A. PALEY, M.A.

CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.



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INTRODUCTION.

THIS play was entitled *Στεφανίας* or *Στεφανηφόρος*¹, from the incident of Hippolytus offering a chaplet of flowers to the statue of his patron goddess Artemis (v. 73), and to distinguish it from another and earlier² play called *Ἰππόλυτος καλυπτόμενος*, in which the body of the youth was covered as it was brought on the stage by attendants. This was rather a second edition or improvement on the other than a new play or another portion of a trilogy. The former play appears, from many passages in Aristophanes³, to have been attacked for the immorality of the characters drawn by the poet, especially that of Phaedra. In the present play he corrected what was amiss or deserving of blame in the former⁴, and certainly he has produced a great work of art, not inferior, perhaps, to any extant work of the tragics⁵.

We learn from the *didascaliae*, or stage-records preserved in the Argument, that the play was brought out in the archonship of Epameinon, Ol. 87. 4, or B.C. 429, the

¹ Similarly the *Ajax* of Sophocles was called *μαστιγοφόρος* from the whip with which the hero beat the cattle in his madness, v. 242.

² Argum. (from the *didascaliae*), *ἐμφαίνεται δὲ ὕστερος γεγραμμένος*, i.e. the *Στεφανηφόρος*.

³ Thesm. 153, 497, 517, 550. Ran. 850, 1043.

⁴ Argum. *τὸ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι*.

⁵ *τὸ δὲ δράμα τῶν πρώτων*, Argum. This means, not that the play is one of the poet's earliest, but that it is one of his best,—of the first class, as we say; or possibly, 'one of those which obtained the first prize.' In the *ὑπόθεσις* to the *Andromache* we read *τὸ δὲ δράμα τῶν δευτέρων*, and in that to the *Orestes* *τὸ δράμα τῶν ἐπὶ σκηνῆς εὐδοκιμούντων*.

year of Pericles' death. Euripides gained the first prize, Iophon, the son of Sophocles, the second, and Ion (of Chios) the third. The scene is laid at Troezen, which in the time of Theseus was an appanage of Athens¹, and the chorus consists of young married Troezenian ladies².

The play is remarkable, not only as recording a legend or tradition known to us in other narratives³, of the triumph of chastity over temptation, but as containing Orphic doctrines, which appear to have inculcated, among other ascetic exercises⁴, the merit and virtue of absolute continence⁵. The moral of the play tends rather to show the danger of rejecting the natural gifts of the gods, and slighting their prerogatives. It was from his presumptuous disregard of the goddess of love that Hippolytus met with his untimely fate⁶. In order to attain her end, she had inspired Phaedra, the daughter of the Cretan king Minos, and the wife of Theseus, with a secret passion for Hippolytus, who was the illegitimate son of Theseus by an Amazon called Antiope. She pines and abstains from food till her friends are seriously alarmed at her condition. The real cause of her malady, after some hesitation, is avowed to the nurse, who, desirous only of saving her mistress' life, and not much concerned about the morality of the proceeding, endeavours, without the knowledge or concurrence of Phaedra, to bring about a meeting between the two. Hippolytus is shocked at the proposal, and utters indignant reproaches against the whole race of women. Nevertheless, as he is under an oath of secrecy, extorted from him by the nurse, he resists the natural impulse of his honourable mind to reveal the whole affair to his father⁷. Phaedra, little thinking that the nurse had left her in order

¹ See v. 1158. (Of course this is legend and not history.)

² vv. 165—70. 710, παῖδες ἐγγεγένης Τροιζήνιαι.

³ E. g. that of Bellerophon and the wife of Proetus, in *Il.* vi. 160 seqq., that of Joseph and Potiphar's wife, *Gen.* xxxix.; and Fielding's character of 'Joseph Andrews.'

⁴ See v. 952.

⁵ See v. 1006, compared with 73 seqq.

⁶ vv. 21, 48, 1400—2. In this sense, the 'Hippolytus' may be compared with the 'Bacchae.'

⁷ v. 658.

to inform Hippolytus of her love, sees no escape from disgrace but by suicide. Before executing her purpose, she composes a letter to Theseus (then absent from Troezen for the purpose of consulting the oracle), and makes a formal charge against Hippolytus of having had designs for her seduction. Theseus, enraged at the supposed baseness of his son, whose defence he regards as mixed falsehood and hypocrisy, utters against him a curse, one of three which his father Poseidon had promised should be effective against his enemies. Accordingly, as he is leaving Troezen in a car, accompanied by his friends, who escort him to the confines of the land from which he has been banished for ever by Theseus, a sea-monster appears, sent by Poseidon, and so scares the spirited steeds that they overturn the car on the rocky shore, and Hippolytus is fatally hurt. He survives long enough to be reconciled to his father, and to take leave of his devoted friend and companion in the chase, the virgin-goddess Artemis.

There is much that is touching as well as instructive in this beautiful story. Hippolytus, if not devoid of a kind of pedantry, is a pure-minded youth, brought up with a religious horror of sin, and with so tender a conscience that he had rather bear the false charge against him than violate an oath which, under the circumstances, he feels is hardly of moral obligation¹. This drama therefore is a eulogy of *σωφροσύνη* and *εὐσέβεια*. The Orphic and Pythagorean philosophy inculcated the doctrine of a future judgment², and the reward of virtue and self-denial in this life. There is a strong sentiment in man that such is really his destiny³; and to the pagan mind heroic honours after death⁴ and a happy abode in Elysium were the fulfilment of this aspiration.

¹ v. 612.

² Pind. Ol. ii. 58, τὰ δ' ἐν τῇδε Διὸς ἀρχῇ ἀλιτρά κατὰ γὰρ δικάζει τις. Aesch. Suppl. 226, κάκει δικάζει ταῖπλάκημαθ', εἰς λόγος Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας. Compare the beautiful character of young Jason, brought up in innocence with Chiron's daughters, Pind. Pyth. iv. 103.

³ Hor. Od. iii. 17, 21, 'Quanto quisque sibi plura negaverit, a dis plura feret.'

⁴ See v. 1423.—Pausan. ii. 32. 1, 'Ἰππολύτῃ τῇ Θεσίῳς τέμενος τε ἐπέ-

The legend of Hippolytus' death is perhaps adapted to the name, which seems to have come from the Amazonian Queen Hippolyte¹. He is the *Virbius* of Roman myth², the spectral hunter who frequents the darksome woods with the Cretan Artemis Dictynna³. It was said that as a reward for his virtue he was restored to life by Aesculapius, who was blasted for his presumption by a thunderbolt from Zeus⁴.

A contrast seems intended by the poet between the violence of Phaedra's passion which she was unable to resist⁵, and the strong self-control of Hippolytus. The following elegant epigram⁶ expresses this fact, which ought not to escape the reader's attention in estimating the character of Phaedra :

Σωφροσύνη καὶ Ἔρως κατεναντίον ἀλλήλοισιν
ἐλθόντες ψυχὰς ὤλεσαν ἀμφότεροι.
Φαίδρην μὲν κτεῖνεν πυρόεις πόθος Ἴππολύτῳ,
Ἴππόλυτον δ' ἀγνὴ πέφνε σαιοφροσύνη.

With the Roman poets Hippolytus was the typical hero of self-restraint. Thus Propertius describes a *lena* as so seductive that she could make even an Hippolytus go astray⁷.

We must bear in mind moreover that the Greeks thought suicide,—in a good cause, at least,—highly honourable⁸, and that of falsehood they took a very lenient view. The fault often brought against Phaedra, of wrongly accusing Hippolytus, was due to the natural resentment of

φανέστατον ἀνείται, καὶ γὰρ ἐν αὐτῷ καὶ ἔγχαλμα ἐστὶν ἀρχαῖον. Ibid. iii. 12, 9.

¹ vv. 351, 581.

² Virg. Aen. vii. 766. Ovid. Fast. iii. 265, vi. 756.

³ This story, like that of Endymion, arose from the apparent contact of the moon with the earth at the horizon. See the note on v. 745.

⁴ Alcest. 8. Aesch. Ag. 992. Virg. Aen. vii. 770. Pausan. ii. 27. 4.

⁵ v. 1034, ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν, 'she was wise in dying when she could no longer control her love.'

⁶ Anthol. Gr. ix. 152.

⁷ Propert. v. 5, 5, Docta vel Hippolytum Veneri mollire negantem.

⁸ Especially that by the sword; see Eur. Hel. 299. Troad. 1012.

a woman who thought herself both slighted and disgraced¹. She had feared to face Theseus, and she had sought for a plea which would excuse her in his eyes. She had resolved that, if they could not live together, they should die together.

It is really difficult to estimate too highly the merits of this fine play. All the characters, rightly understood, are true to nature: and it is only because motives are superficially viewed that the adverse criticisms of Aristophanes have found any favour². Phaedra prefers death to dishonour, the nurse prefers her mistress' life to her morals, and so counsels the indulgence of a passion which she thinks may remain concealed³; Hippolytus prefers virtue to sensual pleasures placed within his grasp. Not less natural is the hasty anger of Theseus, which was pardonable under his terrible mistake, and which is amply atoned for by his remorse in the touching scene of mutual forgiveness and reconciliation at the close of a play, which deserves, if any play ever did, the name of a genuine Tragedy.

¹ Juvenal well understood this, Sat. x. 328,

Mulier saevissima tunc est,

Quum stimulos odio pudor admovet.

A poet has to deal with a *legend*, which he is not at liberty to alter, but can only treat in the most natural manner that the circumstances allow of.

² He may indeed have referred to the former play, the *Ἰστ. καλυντόμενος*. But he parodies a line from the present play (345) in *Equit.* 16, which was brought out only five years later.

³ v. 462—466.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΕΞΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

ΑΦΡΟΔΙΤΗ.

Πόλλῃ μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω,
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὀρῶντες ἡλίου,
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, 5
σφάλλῳ δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος, 10
Ἴππόλυτος, ἀγνοῦ Πιτθέως παιδεύματα,
μόνος πολιτῶν τῇσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι.
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἀρτεμιν, Διὸς κόρην, 15
τιμᾶ, μεγίστην δαιμόνων ἡγούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένην ξυνὼν αἰὲ
κυσὶν ταχείαις θῆρας ἐξαιρεῖ χθονὸς,
μεῖζω βροτείας προσπεσὼν ὁμιλίας.
τούτοισι μὲν νῦν οὐ φθονῶ· τί γάρ με δεῖ; 20
ἃ δ' εἰς ἔμ' ἡμάρτηκε τιμωρήσομαι
Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
ἐλθόντα γάρ νιν Πιτθέως ποτ' ἐκ δόμων
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων 25
Πανδίωνος γῆν πατρὸς εὐγενῆς δάμαρ
ἰδοῦσα Φαῖδρα καρδίαν κατείχετο
ἔρωτι δεινῷ τοῖς ἐμοῖς βουλευμασι.
καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,

πέτραν παρ' αὐτὴν Παλλάδος κατόψιον 80
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 ἔρῳσ' ἔρωτ' ἐκδημον· Ἴππολύτῳ δ' ἐπὶ
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.
 ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
 μίασμα φεύγων αἵματος Παλλαντιδῶν, 85
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐνιαυσίαν ἐκδημον αἰνέσας φυγὴν,
 ἐνταῦθα δὴ στένουσα κακπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 σιγῇ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον. 40
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·
 δείξω δὲ Θησεῖ πρᾶγμα, κακφανήσεται.
 καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
 κτενεῖ πατὴρ ἀραῖσιν, ἃς ὁ πόντιος
 ἄναξ Ποσειδῶν ὤπασεν Θησεῖ γέρας, 45
 μηδὲν μάταιον ἐς τρίς εὖξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,
 Φαῖδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 50
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως
 στείχοντα, θήρας μόχθον ἐκλελοιπότα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεὰν 55
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεψγμένας πύλας
 Ἄιδου φάος τε λοίσθιον βλέπων τόδε.

ΙΠΠΟΛΥΤΟΣ.

ἔπεσθ' ἄδοντες ἔπεσθε
 τὰν Διὸς οὐρανίαν 60
 Ἄρτεμιν, ἧ μελόμεσθα.

ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα, Ζανὸς γένεθλον,

χαῖρε χαῖρέ μοι, ὦ κόρα
 Λατοῦς Ἄρτεμι καὶ Διὸς,
 καλλίστα πολὺ παρθένων,
 ἃ μέγαν κατ' οὐρανὸν
 ναίεις εὐπατέρειαν αὐλὰν,
 Ζανὸς πολύχρυσον οἶκον.

65

ΙΠ. χαῖρέ μοι, ὦ καλλίστα,
 καλλίστα τῶν κατ' Ὀλυμπον
 παρθένων, Ἄρτεμι.

70

σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
 λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
 ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ
 οὔτ' ἤλθέ πω σίδηρος, ἀλλ' ἀκήρατον
 μέλισσα λειμῶν' ἡρινὸν διέρχεται.

75

Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις.
 ὅσοις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
 τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,
 τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.
 ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἀπο.

80

μόκῃ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν
 σοὶ καὶ ξύνειμι καὶ λόγοις ἀμείβομαι,
 κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.
 τέλος δὲ κάμψαιμ' ὥσπερ ἡρξάμην βίου.

85

ΘΕ. ἄναξ, θεοὺς γὰρ δεσπότας καλεῖν χρεῶν,
 ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ;

ΙΠ. καὶ κάρτα γ'· ἡ γὰρ οὐ σοφοὶ φαινοίμεθ' ἂν. 90

ΘΕ. οἶσθ' οὖν βροτοῖσιν ὅς καθέστηκεν νόμος;

ΙΠ. οὐκ οἶδα· τοῦ δὲ καί μ' ἀνιστορεῖς πέρι;

ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.

ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;

ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις; 95

ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

ΘΕ. ἡ καὶ θεοῖσι ταυτὸν ἐλπίζεις τόδε;

ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.

ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσενέπεις;

- ΙΠ. τίν'; εὐλαβοῦ δὲ μή τι σὸν σφαλῇ στόμα. 100
 ΘΕ. τήνδ' ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
 ΙΠ. πρόσωθεν αὐτὴν ἀγνὸς ὦν ἀσπάζομαι.
 ΘΕ. σεμνή γε μέντοι καπίσημος ἐν βροτοῖς.
 ΙΠ. ἄλλοισιν ἄλλος θεῶν τε καὶ ἀνθρώπων μέλει.
 ΘΕ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ. 105
 ΙΠ. οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
 ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεών.
 ΙΠ. χωρεῖτ', ὁπαδοί, καὶ παρελθόντες δόμους
 σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν 110
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο
 βοράς κορεσθεῖς γυμνάσω τὰ πρόσφορα·
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
 ΘΕ. ἡμεῖς δὲ, τοὺς νέους γὰρ οὐ μιμητέον,
 φρονούντες οὕτως ὡς πρέπει δούλοις λέγειν, 115
 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,
 δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
 εἴ τίς σ', ὑφ' ἥβης σπλάγχνον ἔντονον φέρων,
 μάταια βάζει· μὴ δόκει τούτων κλύειν·
 σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεοὺς. 120

ΧΟΡΟΣ.

- Ὀκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται στρ. α'.
 βαπτὰν κάλπισι ῥυτὰν
 παγὰν προΐεισα κρημνῶν,
 ὅθι μοί τις ἦν φίλα, 125
 φάρεα πορφύρεα
 ποταμῖα δρόσῳ
 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
 εὐαλίου κατέβαλλ'. ὅθεν μοι
 πρῶτα φάτις ἦλθε δέσποιναν 130
 τειρομέναν νοσερᾷ κοίτῃ δέμας ἐντὸς ἔχειν ἀντ' α'.
 οἴκων, λεπτὰ δὲ φάρη
 ξανθὰν κεφαλὰν σκιάζειν.
 τριτάταν δὲ νιν κλύω 135

τάνδε κατ' ἀμβροσίου

στόματος ἀμέραν

Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,

κρυπτῷ πάθει θανάτου θέλουσαν

κέλσαι ποτὶ τέρμα δύστανον.

140

σὺ τ' γὰρ ἔνθεος, ὦ κούρα,

στρ. β'.

εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας

ἢ σεμνῶν Κορυβάντων

φοιτᾶς, ἢ ματρὸς ὀρείας.

σὺ δ' ἀμφὶ τὰν πολύθηρον

145

Δίκτυνναν ἀμπλακίαις

ἀνίερος ἀθύτων πελάνων τρύχει,

φοιτᾶ γὰρ καὶ διὰ λίμνας

χέρσον θ' ὑπὲρ πελάγους

δίναισιν νοτίας ἄλμας.

150

ἢ πόσιν, τὸν Ἑρεχθειδᾶν

ἀντ. β'.

ἀρχαγόν, τὸν εὐπατρίδαν,

ποιμαίνει τις ἐν οἴκοις

κρυπτᾷ κοίτᾳ λεχέων σῶν;

ἢ ναυβάτας τις ἐπλευσεν

155

Κρήτας ἑξορμος ἀνὴρ

λιμένα τὸν εὐξεινότατον ναύταις,

φάμαν πέμπων βασιλείᾳ,

λύπα δ' ὑπὲρ παθέων

εὐναία δέδεται ψυχάν;

160

φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν

ἐπὶ δ.

ἁρμονίᾳ κακὰ δύστανος ἀμαχανία συνοικεῖν

ὠδίνων κε καὶ ἀφροσύνας.

δι' ἐμᾶς ἤξέν ποτε νηδύος ἄδ' αὖρα·

165

τὰν δ' εὐλοχὸν οὐρανίαν τόξων μεδέουσιν αὐτεὺν

Ἄρτεμιν,

καί μοι πολυζήλωτος αἰεὶ σὺν θεοῖσι φοιτᾶ.

170

ἀλλ' ἦδε τροφὸς γεραιὰ πρὸ θυρῶν

τήνδε κομίζουσ' ἔξω μελάβρων·

στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.

τί ποτ' ἔστι μαθεῖν ἔραται ψυχὰ,

τί δεδήληται
δέμας ἀλλόχροον βασιλείας.

178

ΤΡΟΦΟΣ.

ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.
τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
τόδε σοι φέγγος λαμπρὸν, ὃδ' αἰθήρ.
ἔξω δὲ δόμων ἤδη νοσερᾶς
δέμνια κοίτης.

150

δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι.
τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.
ταχὺ γὰρ σφάλλει κοῦδενὶ χαίρεις,
οὐδέ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν
φίλτερον ἤγει.

185

κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν.
τὸ μὲν ἐστὶν ἀπλοῦν, τῷ δὲ συνάπτει
λύπη τε φρενῶν χερσὶν τε πόνος.
πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
κοῦκ ἔστι πόνων ἀνάπαυσις.
ἀλλ' ὃ τι τοῦ ζῆν φίλτερον ἄλλο
σκότος ἀμπίσχων κρύπτει νεφέλαις.
δυσέρωτες δὴ φαινόμεθ' ὄντες
τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,
δι' ἀπειροσύνην ἄλλου βιότου
κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας.
μύθοις δ' ἄλλως φερόμεσθα.

190

195

ΦΑΙΔΡΑ.

αἵρετέ μου δέμας, ὀρθοῦτε κᾶρα.
λέλυμαι μελέων σύνδεσμα, φίλαι.
λάβετ' εὐπήχεις χεῖρας, πρόπολοι.
βαρὺ μοι κεφαλᾶς ἐπίκρανον ἔχειν.
ἄφελ', ἀμπέτασον βόστρυχον ὦμοις.
ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς
μετάβαλλε δέμας.
ῥᾶον δὲ νόσον μετά θ' ἡσυχίας
καὶ γενναίου λήματος οἴσεις.

200

205

μοχθείν δὲ βροτοῖσιν ἀνάγκη.

ΦΑ. αἰαῖ·

πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος
καθαρῶν ὑδάτων πῶμ' ἀρυσάιμαν,
ὑπὸ τ' αἰγείροις ἐν τε κομήτῃ
λειμῶνι κλιθείς' ἀναπανσαίμαν.

210

ΤΡ. ὦ παῖ, τί θροεῖς;

οὐ μὴ παρ' ὄχλῳ τάδε γηρύνσει,
μανίας ἔποχον ρίπτουσα λόγον;

ΦΑ. πέμπτε μ' εἰς ὄρος· εἰμι πρὸς ὕλαν
καὶ παρὰ πεύκας, ἵνα θηροφόνοι
στείβουσι κύνες,

215

βαλιαῖς ἐλάφοις ἐγχριμπτομένα·
πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,
καὶ παρὰ χαίταν ξανθὰν ῥῖψαι
Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'
ἐν χειρὶ βέλος.

220

ΤΡ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις;

τί κυνηγεσίῳ καὶ σοὶ μελέτῃ;
τί δὲ κρηναίων νασμῶν ἔρασαι;
πάρα γὰρ δροσερὰ πύργοις συνεχῆς
κλιτὺς, ὅθεν σοι πῶμα γένοιτ' ἂν.

225

ΦΑ. δέσποιν' ἀλίας Ἄρτεμι Δίμνας
καὶ γυμνασίῳ τῶν ἵπποκρότων,
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,
πώλους Ἐνέτας δαμαλιζομένα.

230

ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;
νῦν δὴ μὲν ὄρος βᾶς' ἐπὶ θήρας
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοισι πώλων ἔρασαι.
τάδε μαντείας ἄξια πολλῆς,
ὅστις σε θεῶν ἀνασειράζει
καὶ παρακόπτει φρένας, ὦ παῖ.

235

ΦΑ. δύστανος ἐγὼ, τί ποτ' εἰργασάμαν;
ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς;
ἐμάνην, ἔπεσον δαίμονος ἄτῃ.

240

φεῦ φεῦ, τλάμων.

μαῖα, πάλιν μου κρίψον κεφαλάν·
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
κρύπτε κατ' ὅσων δάκρυ μοι βαίνει, 285
καὶ ἐπ' αἰσχύναν ὄμμα τέτραπται.
τὸ γὰρ ὀρθοῦσθαι γνῶμαν ὀδυνᾷ,
τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ
μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡ. κρύπτω τὸ δ' ἐμὸν πότε δὴ θάνατος 290
σῶμα καλύψει;

πολλὰ διδάσκει μ' ὁ πολὺς βίος.
χρῆν γὰρ μετρίας εἰς ἀλλήλους
φιλίας θνητοὺς ἀνακίρνασθαι,
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, 295
εὖλυτα δ' εἶναι στέργηθρα φρενῶν,
ἀπό τ' ὥσασθαι καὶ ξυντεῖναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
ψυχὴν χαλεπὸν βάρος, ὥς καγὼ
τῆσδ' ὑπεραλγῶ. 300

βίотου δ' ἀτρεκεῖς ἐπιτηδεύσεις
φασὶ σφάλλειν πλεον ἢ τέρπειν,
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
οὕτω τὸ λίαν ἥσσον ἐπαινῶ

τοῦ μηδὲν ἄγαν· 305

καὶ ξυμφήσουσι σοφοί μοι.

ΧΟ. γύναι γεραῖα, βασιλίδος πιστὴ τροφῇ
Φαῖδρας, ὀρώμεν τάσδε δυστήνους τύχας·
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·
σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 310

ΤΡ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν θέλει.

ΧΟ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;

ΤΡ. ἐς ταυτὸν ἤκεις· πάντα γὰρ σιγᾷ τάδε.

ΧΟ. ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας.

ΤΡ. πῶς δ' οὐ, τριταίαν γ' οὐσ' ἄσιτος ἡμέραν; 315

ΧΟ. πότερον ὑπ' αἵτης, ἢ θανεῖν πειρωμένη;

ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.

- ΧΟ. θαυμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει.
 ΤΡ. κρύπτει γὰρ ἦδε πῆμα κοῦ φησιν νοσεῖν.
 ΧΟ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; 280
 ΤΡ. ἔκδημος ὦν γὰρ τῆσδε τυγχάνει χθονός.
 ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη
 νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;
 ΤΡ. ἐς πᾶν ἀφίγμαι κοῦδ' ἐργασμαι πλέον·
 οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας, 285
 ὥς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῆς
 οἷα πέφυκα δυστυχοῦσι δεσπόταις.
 ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
 λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,
 στυγνὴν ὀφρὺν λύσασα καὶ γνώμης ὁδόν, 290
 ἐγὼ θ' ὅπη σοι μὴ καλῶς τόθ' εἰπόμεν
 μεθείσ', ἐπ' ἄλλον εἶμι βελτίω λόγον.
 κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,
 γυναικες αἶδε συγκαθιστάναί νόσον.
 εἰ δ' ἐκφορός σοι συμφορὰ πρὸς ἄρσενας, 295
 λέγ', ὥς ἱατροῖς πρᾶγμα μηνυθῇ τόδε.
 εἰεν· τί σιγᾶς; οὐκ ἐχρῆν σιγᾶν, τέκνον,
 ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
 ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
 φθέγξαι τι δεῦρ' ἄθρησον· ὦ τάλαιν' ἐγώ. 300
 γυναικες, ἄλλως τούσδε μοχθοῦμεν πόνους,
 ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε
 λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται.
 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα
 γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς 305
 παῖδας, πατρώων μὴ μεθέξοντας δόμων,
 μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο
 νόθον, φρονοῦντα γνήσι', οἷσθ' αὖτις νιν καλῶς,
 Ἰππόλυτον. ΦΑ. οἴμοι. ΤΡ. θιγγάνει σέθεν τόδε;
 ΦΑ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν 311
 τοῦδ' ἀνδρὸς αὖτις λίσσομαι σιγᾶν πέρι.
 ΤΡ. ὀρᾶς; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις

παῖδάς τ' ὀνήσαι καὶ σὸν ἐκσῶσαι βίον.

ΦΑ. φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμάζομαι. 315

ΤΡ. ἀγνὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις;

ΦΑ. χεῖρες μὲν ἀγναὶ, φρὴν δ' ἔχει μίασμά τι.

ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινός;

ΦΑ. φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ ἐκών.

ΤΡ. Θησεύς τιν' ἡμάρτηκεν, ἔς σ' ἁμαρτίαν; 320

ΦΑ. μὴ δρῶς' ἔγωγ' ἐκείνον ὀφθείην κακῶς.

ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει θανεῖν;

ΦΑ. ἔα μ' ἁμαρτεῖν· σὺ γὰρ ἔς σ' ἁμαρτάνω.

ΤΡ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.

ΦΑ. τί δρᾶς; βιάζει χειρὸς ἐξαρτωμένη. 325

ΤΡ. καὶ σῶν γε γονάτων οὐ μεθήσομαί ποτε.

ΦΑ. κάκ', ὦ τάλαινα, σοὶ τὰδ', εἰ πεύσει, κακά.

ΤΡ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;

ΦΑ. ὅλεϊ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.

ΤΡ. καῖπειτα κρύπτεις χρήσθ' ἱκνουμένης ἐμοῦ; 330

ΦΑ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώμεθα.

ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.

ΦΑ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.

ΤΡ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὃ χρῆν.

ΦΑ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335

ΤΡ. σιγῶμ' ἂν ἦδῃ· σὸς γὰρ οὐντεῦθεν λόγος.

ΦΑ. ὦ τλήμον, οἶον, μήτερ, ἡράσθης ἔρον.

ΤΡ. ὃν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε;

ΦΑ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ.

ΤΡ. τέκνον, τί πάσχεις; συγγόνους κακορροθεῖς. 340

ΦΑ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.

ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος;

ΦΑ. ἐκεῖθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.

ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἢ βούλομαι κλύειν.

ΦΑ. φεῦ·

πῶς ἂν σύ μοι λέξεις· ἀμὲρ χρὴ λέγειν. 345

ΤΡ. οὐ μάντις εἰμὶ τὰφανῇ γνῶναι σαφῶς.

ΦΑ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;

ΤΡ. ἡδιστον, ὦ παῖ, ταυτὸν ἀλγεινόν θ' ἅμα.

- ΦΑ. ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι.
 ΤΡ. τί φῆς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων τινός; 350
 ΦΑ. ὅστις ποθ' οὐτός ἐσθ' ὁ τῆς Ἀμαζόνος.
 ΤΡ. Ἴππόλυτον αὐδᾶς; ΦΑ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.
 ΤΡ. οἶμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας.
 γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι
 ζῶσ'. ἐχθρὸν ἡμαρ, ἐχθρὸν εἰσορῶ φάος. 355
 ῥίψω, μεθήσω σῶμ'. ἀπαλλαχθήσομαι
 βίου θανούσα· χαίρετ'· οὐκέτ' εἶμ' ἐγώ.
 αἱ σώφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὁμῶς
 κακῶν ἐρώσι. Κύπρις οὐκ ἄρ' ἦν θεός,
 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ, 360
 ἢ τήνδε καμὲ καὶ δόμους ἀπώλεσεν.
 ΧΟ. αἶες ὦ, ἔκλυες ὦ ἀνήκουστα τᾶς στρ.
 τυράννου πάθεα μέλεα θρεομένας.
 ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
 κατανύσαι φρενῶν. ἰώ μοι, φεῦ φεῦ. 365
 ὦ τάλαινα τῶνδ' ἀλγέων·
 ὦ πόνοι τρέφοντες βροτούς·
 ὀλωλας, ἐξέφηνας ἐς φάος κακά.
 τίς σε παναμέριος ὁδε χρόνος μένει;
 τελευτάσεται τι καινὸν δόμοις. 370
 ἄσσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα
 Κύπριδος, ὦ τάλαινα παῖ Κρησία.
 ΦΑ. Τροιζήνιαι γυναῖκες, αἱ τόδ' ἔσχατον
 οἰκεῖτε χώρας Πελοπίας προνώπιον,
 ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ 375
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.
 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
 πράσσειν κάκιον, ἔστι γὰρ τό γ' εὖ φρονεῖν
 πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·
 τὰ χρήστ' ἐπιστάμεσθα καὶ γινώσκομεν, 380
 οὐκ ἐκπονοῦμεν δ' οἱ μὲν ἀργίας ὑπο,
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
 μακραί τε λέσχαι καὶ σχολή, τερπνὸν κακόν,

αἰδώς τε. δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακὴ, 395
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,
 οὐκ ἂν δὴ ἦτην ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ,
 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν. 399
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·
 ἐπεὶ μ' ἔρωσ ἔτρωσεν, ἐσκόπουν ὅπως
 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν
 ἐκ τοῦδε σιγαῖν τήνδε καὶ κρύπτειν νόσον.
 γλώσση γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν 398
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,
 αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτεται κακά.
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προὔνοησάμην.
 τρίτον δ', ἐπειδὴ τοῖσιν οὐκ ἐξήνυτον 400
 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι
 κράτιστον· οὐδεὶς ἀντερεῖ βουλευμασιν.
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ
 μήτ' αἰσχροὶ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεῖ, 405
 γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς,
 μίσσημα πᾶσιν. ὥς ὅλοιτο παγκάκως
 ἥτις πρὸς ἄνδρας ἡρξατ' αἰσχύνειν λέχη
 πρώτη θυραίους· ἐκ δὲ γενναίων δόμων
 τόδ' ἡρξε θηλείαισι γίγνεσθαι κακόν. 410
 ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ,
 ἡ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ.
 μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.
 αἱ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι, 415
 βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,
 οὐδὲ σκότον φρίσσουνσι τὸν ξυνεργάτην
 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῇ;
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
 ὥς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνας' αἰῶ, 420

μὴ παῖδας οὓς ἔτικτόν· ἀλλ' ἐλεύθεροι
 παρρησία θάλλοντες οἰκοῖεν πόλιν
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.
 δουλοῖ γὰρ ἄνδρα, καὶν θρασύσπλαγχνός τις ἦ,
 ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά. 425
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
 γνώμην δικαίαν καγαθὴν, ὅτῳ παρῇ.
 κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,
 προσθεῖς κάτοπτρον ὥστε παρθένω νέα
 χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ. 430

ΧΟ. φεῦ φεῦ. τὸ σῶφρον ὡς ἀπανταχῇ καλόν,
 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

ΤΡ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως
 ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
 νῦν δ' ἐννοοῦμαι φαῦλος οὖσα· καὶν βροτοῖς 435
 αἱ δευτέραί πως φροντίδες σοφώτεραι.
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
 πέπονθας· ὄργαι δ' ἔς σ' ἀπέσκηψαν θεᾶς.
 ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
 καῖπειτ' ἐρωτος οὐνεκα ψυχὴν ὀλεῖς; 440
 οὐ τᾶρα λυεῖ τοῖς ἐρώσι τῶν πέλας,
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών·
 Κύπρις γὰρ οὐ φορητὸν, ἦν πολλὴ ῥυή·
 ἢ τὸν μὲν εἰκονθ' ἡσυχῇ μετέρχεται,
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρῃ μέγα, 445
 τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.
 φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·
 ἢδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
 οὐ πάντες ἐσμέν, οἱ κατὰ χθόν' ἔκγονοι. 450
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις αἰεὶ,
 ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὡς ἀνὴρπασέν ποτε
 ἢ καλλιφεγγῆς Κέφαλον ἐς θεοὺς Ἔως 455
 ἐρωτας οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ

ναίουνσι, κοῦ φεύγουσιν ἐκποδῶν θεοῦς,
 στέργουσι δ', οἶμαι, ξυμφορᾷ νικῶμενοι·
 σὺ δ' οὐκ ἀνέξει; χρήν σ' ἐπὶ ῥητοῖς ἄρα
 πατέρα φυτεύειν ἢ 'πὶ δεσπότηις θεοῖς 460
 ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρώντας λέκτρα μὴ δοκεῖν ὀρᾶν;
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ 465
 τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
 οὐδ' ἐκπονεῖν τοι χρήν βίον λίαν βροτούς·
 οὐδὲ στέγην γάρ, ἧς κατηρεφεῖς δόμοι,
 καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην
 πεσοῦσ' ὅσῃν σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς; 470
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
 ἄνθρωπος οὔσα κάρτα γ' εὖ πράξεις ἂν.
 ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
 λῆξον δ' ὑβρίζουσ'. οὐ γὰρ ἄλλο πλὴν ὕβρις
 τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν. 475
 τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
 εἰσὶν δ' ἐπῶδαὶ καὶ λόγοι θελκτήριοι·
 φανήσεται τι τῆσδε φάρμακον νόσου.
 ἢ τάρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, 480
 εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.

ΧΟ. Φαῖδρα, λέγει μὲν ἤδε χρησιμώτερα
 πρὸς τὴν παροῦσαν ξυμφορὰν, αἰνῶ δὲ σέ.
 ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
 τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485

ΦΑ. τούτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
 δόμους δ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
 οὐ γάρ τι τοῖσιν ὥσὶ τερπνὰ δεῖ λέγειν,
 ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.

ΤΡ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων 490
 δεῖ σ', ἀλλὰ τάνδρός. ὥς τάχος διυστέον
 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.

εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
τοιαῖσδε, σώφρων δ' οὐσ' ἐτύχανες γυνή,
οὐκ ἂν ποτ' εὐνῆς σὺνεχ' ἡδονῆς τε σῆς 495
προῆγον ἂν σε δεῦρο· νῦν δ' ἀγὼν μέγας
σῶσαι βίον σὸν, κοῦκ ἐπίφθονον τόδε.

ΦΑ. ὦ δεινὰ λέξασ', σίχ' συγκλήσεις στόμα,
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;

ΤΡ. αἰσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι. 500
κρεῖσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,
ἢ τοῦνομ', ᾧ σὺ κατθανεῖ γαυρουμένη.

ΦΑ. καὶ μή γε πρὸς θεῶν, εὖ λέγεις γὰρ, αἰσχροὶ δὲ,
πέρα προβῆς τῶνδ'· ὥς ὑπείργασμαι μὲν εὖ
ψυχὴν ἔρωτι, τᾶσχροι δ' ἦν λέγῃς καλῶς, 505
ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὖ σ' ἀμαρτάνειν·
εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἢ χάρις·
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω, 510
ἃ σ' αὐτ' ἐπ' αἰσχροῖς οὗτ' ἐπὶ βλάβῃ φρενῶν
παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακή.
δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθουμένου
σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἄπο
λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν. 515

ΦΑ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;

ΤΡ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου, τέκνον.

ΦΑ. δέδοιχ' ὅπως μοι μὴ λίαν φανῇς σοφῇ.

ΤΡ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις δὲ τί;

ΦΑ. μή μοί τι Θησέως τῶνδε μηνύσης τόκῳ. 520

ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς·
μόνον σύ μοι, δέσποινα ποντία Κύπρι,
ξυνεργος εἶης· τᾶλλα δ' οἷ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟ. Ἔρωσ Ἔρωσ, ὃ κατ' ὀμμάτων στρ. α'.
στάζεις πόθον, εἰσάγων γλυκεῖαν
ψυχᾷ χάριν οὐς ἐπιστρατεύσῃ,
μή μοί πατε σὺν κακῷ φανείης,

μηδ' ἄρρυθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ'
ἄστρον ὑπέρτερον βέλος,
οἶον τὸ τᾶς Ἀφροδίτας
ἱῆσιν ἐκ χερῶν

530

*Ερως, ὃ Διὸς παῖς.

ἄλλως ἄλλως παρά τ' Ἀλφεῶ
Φοίβου τ' ἐπὶ Πυθίοις τερέμνοις
βούταν φόνον Ἑλλάς *αἴ' ἀέξει·
Ἔρωτα δὲ, τὸν τύραννον ἀνδρῶν,
τὸν τᾶς Ἀφροδίτας

ἀντ. α'.

φιλτάτων θαλάμων
κληδοῦχον, οὐ σεβίζομεν,
πέρθοντα καὶ διὰ πάσας
ἰόντα συμφορᾶς
θνατοῖς, ὅταν ἔλθῃ.

540

τὰν μὲν Οἰχαλία

στρ. β'.

πῶλον, ἄζυγα λέκτρων,
ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
ζεύξας' ἅπ' εἰρεσίᾳ, δρομάδα
τιν' Ἀΐδος ὥστε βάκχαν,
σὺν αἵματι, σὺν καπνῷ
φοινίοις θ' ὑμεναίοις

550

Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν·
ὦ τλάμων ὑμεναίων.

ὦ Θήβας ἱερὸν

ἀντ. β'.

τείχος, ὦ στόμα Δίρκας,
συνείποιτ' ἂν αἱ Κύπρις οἶον ἔρπει.
βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα
τὰν Διογόνοιο Βάκχου
νυμφευσαμέναν πότμῳ
φοινίῳ κατέπαυσεν.

560

δεινὰ γὰρ τὰ πάντ' ἐπιπνέῃ, μέλισσα δ'
οἷα τις πεπόταται.

ΦΑ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα.

565

ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι σοῖς;

- ΦΑ. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.
 ΧΟ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.
 ΦΑ. ἰὼ μοί μοι, αἰαῖ.
 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570
 ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;
 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.
 ΦΑ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις 575
 ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.
 ΧΟ. σὺ παρὰ κλῆθρα· σοὶ μέλει πομπίμα φάτις
 δωμαίων.
 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν. 580
 ΦΑ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ
 Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.
 ΧΟ. ἀχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω γεγωνεῖν ὅπα. 585
 διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.
 ΦΑ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
 τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος. 590
 ΧΟ. ὦμοι ἐγὼ κακῶν. προδέδοσαι, φίλα.
 τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ'
 ὄλλυσαι.
 ΦΑ. αἰαῖ, αἰαῖ.
 ΧΟ. πρόδοτος ἐκ φίλων. 595
 ΦΑ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμὰς,
 φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.
 ΧΟ. πῶς οὖν; τί δράσεις, ὦ παθοῦς' ἀμήχανα;
 ΦΑ. οὐκ οἶδα πλὴν ἔν, κατθανεῖν ὅσον τάχος
 τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600
 ΙΠ. ὦ γαῖα μήτερ ἡλίου τ' ἀναπτυχαῖ,
 οἷων λόγων ἄρρητον εἰσήκουσ' ὅπα.
 ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.
 ΙΠ. οὐκ ἔστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.
 ΤΡ. ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου. 605
 ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;
 ΤΡ. ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.
 ΙΠ. τί δ', εἴπερ, ὥς φῆς, μηδὲν εἴρηκας κακόν;
 ΤΡ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὅδε.

- ΙΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610
 ΤΡ. ὦ τέκνον, ὅρκους μηδαμῶς ἀτιμάσῃς.
 ΙΠ. ἢ γλῶσσ' ὁμώμοχ', ἢ δὲ φρὴν ἀνώμοτος.
 ΤΡ. ὦ παῖ, τί δράσεις; σὺν φίλους διεργάσει;
 ΙΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.
 ΤΡ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον. 615
 ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
 γυναικας ἐς φῶς ἡλίου κατῴκισας;
 εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
 οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τόδε,
 ἀλλ' ἀντιθέοντας σοῖσιν ἐν ναοῖς βροτοὺς 620
 ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
 παίδων πρίασθαι σπέρμα, τοῦ τιμήματος
 τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
 νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν 625
 μέλλοντες ὄλβον δωμάτων ἐκτείνομεν.
 τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα·
 προσθεῖς γὰρ ὁ σπείρας τε κακθρέψας πατὴρ
 φερνὰς ἀπώκισ', ὥς ἀπαλλαχθῇ κακοῦ·
 ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν 630
 γέγηθε κόσμον προστιθεῖς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
 δύστηνος, ὄλβον δωμάτων ὑπεξελῶν.
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
 γαμβροῖσι χαίρων σώζεται πικρὸν λέχος, 635
 ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
 λαβὼν πιέζει τὰ γαθῶ τὸ δυστυχές.
 ῥᾶστον δ' ὅτῳ τὸ μηδὲν, ἀλλ' ἀνωφελὲς
 εὐηθία κατ' οἶκον ἰδρυται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις 640
 εἴη φρονούσα πλείον ἢ γυναῖκα χρή.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν· ἢ δ' ἀμήχανος γυνή
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 χρὴν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν, 645

- ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακα
 βουλευμάτων, ἔξω δ' ἐκφέρουσι πρόσπολοι. 650
 ὥς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κára,
 λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγás·
 ἄγῳ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
 εἰς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,
 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ; 655
 εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σῶζει, γύναι.
 εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος ἤρέθην,
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τάδ' ἐξειπεῖν πατρί.
 νῦν δ' ἐκ δόμων μὲν, ἔς τ' ἂν ἐκδημος χθονὸς
 Θησεὺς, ἄπειμι, σίγα δ' ἐξομεν στόμα. 660
 θεάσομαι δὲ σὺν πατρός μολὼν ποδὶ
 πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·
 τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.
 ὀλοισθε. μισῶν δ' οὐ ποτ' ἐμπλησθήσομαι
 γυναικάς, οὐδ' εἴ φησί τίς μ' αἰεὶ λέγειν. 665
 αἰεὶ γὰρ οὖν πῶς εἰσι κακεῖναι κακαί.
 ἥ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,
 ἥ καμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.
- ΧΟ. τάλανες ὦ κακοτυχεῖς γυναικῶν πότμοι. 670
 τίνας νῦν τέχνας ἔχομεν ἢ λόγους
 σφαλεῖσαι κάθαμμα λύειν λόγου;
- ΦΑ. ἐτύχομεν δίκας, ἰὼ γὰρ καὶ φῶς.
 πᾶ ποτ' ἐξαλύξω τύχας;
 πῶς δὲ πῆμα κρύψω, φίλαι;
 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν 675
 πάρεδρος ἢ ξυνεργὸς ἀδίκων ἔργων
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος
 παρὸν δυσεκπέρατον ἔρχεται βίου.
 κακοτυχεστάτα γυναικῶν ἐγώ.
- ΧΟ. φεῦ φεῦ. πέπρακται, κοῦ κατώρθωνται τέχναι, 680
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

- ΦΑ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
οἷ εἰργάσω με. Ζεὺς σε γεννήτωρ ἐμὸς
πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.
οὐκ εἶπον, οὐ σης προῦνοησάμην φρενὸς, 635
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;
σύ δ' οὐκ ἀνέσχον· τοιγὰρ οὐκέτ' εὐκλεεῖς
θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
οὗτος γὰρ ὀργῇ συντεθηγμένος φρένας
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας, 660
ἐρεῖ δὲ Πιτθεῖ τῷ γέροντι συμφορᾶς,
πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.
ὄλοιο καὶ σὺ χῶστις ἄκοντας φίλους
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.
- ΤΡ. δέσποιν', ἔχεις μὲν τὰμὰ μέμψασθαι κακά· 665
τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·
ἔχω δὲ καγὼ πρὸς τάδ', εἰ δέξει, λέγειν.
ἔθρεψά σ', εὐνους τ' εἰμί· τῆς νόσου δέ σοι
ζητοῦσα φάρμαχ' ἡὔρον οὐχ ἀβουλόμην.
εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ᾦν· 700
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.
- ΦΑ. ἦ γὰρ δίκαια ταῦτα καξαρκοῦντά μοι,
τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις;
- ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ·
ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον. 705
- ΦΑ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
παρήνεσάς μοι καπεχείρησας κακά.
ἀλλ' ἐκποδῶν ἄπελθε, καὶ σαντῆς πέρι
φρόντιζ'· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.
ὕμεῖς δὲ, παῖδες εὐγενεῖς Τροιζήνιαι, 710
τοσόνδε μοι παράσχετ' ἐξαιτουμένη,
σιγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε.
- ΧΟ. ὅμνυμι σεμνὴν Ἄρτεμιν, Διὸς κόρην,
μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.
- ΦΑ. καλῶς ἔλεξας. ἐν δὲ προστρέπους' ἐγὼ 715
εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,
ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,

αὐτὴ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,
οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι
αἰσχροῖς ἐπ' ἔργοις οὐνεκα ψυχῆς μιᾶς.

720

ΧΟ. μέλλεις δὲ δὴ τι δρᾶν ἀνήκεστον κακόν;

ΦΑ. θανεῖν· ὅπως δὲ, τοῦτ' ἐγὼ βουλεύσομαι.

ΧΟ. εὐφημος ἴσθι.

ΦΑ. καὶ σύ γ' εὖ με νουθέτει.

ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με,
ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ
τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.

725

ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι
θανοῦσ', ἵν' εἰδῇ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.

730

ΧΟ. ἀλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,

στρ. α'.

ἵνα με πτεροῦσσαν ὄρνιν

θεὸς εἰνὶ ποταναῖς ἀγέλαις θείῃ.

ἀρθείην δ' ἐπὶ πόντιον

735

κῦμα τᾶς Ἀδριηνᾶς

ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ·

ἐνθα πορφύρεον σταλάσσουσ'

εἰς οἶδμα πατρὸς τριτάλαιναι

κόραι Φαέθοντος οἴκτῳ δακρύων

740

τὰς ἠλεκτροφαεῖς αὐγὰς.

Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν

ἀντ. α'.

ἀνύσαιμι τᾶν αἰοιδῶν,

ἵν' ὁ ποντομέδων πορφυρέας λίμνας

ναύταις οὐκέθ' ὁδὸν νέμει,

745

σεμνὸν τέρμονα κύρων

οὐρανοῦ, τὸν Ἄτλας ἔχει,

κρήναί τ' ἀμβρόσιαι χέονται

Ζηνὸς μελάθρων παρὰ κοίταις,

ἵν' ἂ βιόδωρος αὖξει ζαθέα

750

χθὼν εὐδαιμονίαν θεοῖς.

ὦ λευκώπτερε Κρησία

στρ. β'.

πορθμῖς, ἃ διὰ πόντιων
 κῦμ' ἀλίκτυπον ἄλμας
 ἐπόρευσας ἐμὰν ἄνασσαν
 ὀλβίων ἀπ' οἴκων,
 κακονυμφοτάταν ὄνασιν.

755

ἧ γὰρ ἀπ' ἀμφοτέρων
 ἡ Κρησίας ἐκ γᾶς δύσσορnis ἔπτατο κλεινὰς Ἀθάνας,
 Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμά-
 των ἀρ-

761

χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.

ἀνθ' ὧν οὐχ ὀσίων ἐρώ-

ἀντ. β.

των δεινᾷ φρένας Ἀφροδί-

τας νόσῳ κατεκλάσθη.

χαλεπᾷ δ' ὑπέραντλος οὔσα

συμφορᾷ, τερέμνων

ἀπὸ νυμφιδίων κρεμαστὸν

ἄψεται ἀμφὶ βρόχον

770

λευκᾷ καθαρμόζουσα δείρα, δαίμονα στυγνὸν κατ-
 αιδε-

σθεῖσα, τάν τ' εὐδοξον ἀνθαιρουμένα φάμαν, ἀπαλ-
 λάσ-

σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

775

ΑΓΓΕΛΟΣ.

ιοὺν ἰού.

βοηδρομεῖτε πάντες οἱ πέλας δόμων.

ἐν ἀγχόναῖς δέσποινα, Θησέως δάμαρ.

ΧΟ. φεῦ φεῦ, πέπρακται· βασιλῆς οὐκέτ' ἔστι δὴ
 γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.

ΑΓ. οὐ σπεύσεται; οὐκ οἴσει τις ἀμφιδέξιον
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

780

ΗΜΙΧΟΡΙΟΝ.

φίλοι, τί δρῶμεν; ἡ δοκεῖ περᾶν δόμους,

λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;

ΗΜ. τί δ'; οὐ πάρεισι πρόσπολοι νεανῖαι;

τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.

785

- ΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.
 πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.
 ΧΟ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.
 ἦδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ.

- γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή; 790
 ἤχῳ βαρεῖα προσπόλων μ' ἀφίκετο.
 οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
 πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
 μῶν Πιθέως τι γῆρας εἰργασται νέον;
 πρόσω μὲν ἦδη βίος, ἀλλ' ὅμως ἔτ' ἂν 795
 λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.
 ΧΟ. οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,
 Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.
 ΘΗ. οἷμοι· τέκνων μοι μή τι συλᾶται βίος;
 ΧΟ. ζῶσιν, θανούσης μητρὸς ὡς ἁλγιστά σοι. 800
 ΘΗ. τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;
 ΧΟ. βρόχον κρεμαστόν ἀγχόνης ἀνήψατο.
 ΘΗ. λύπη παχνωθεῖς, ἡ 'πὸ συμφορᾶς τίνος;
 ΧΟ. τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γὼ δόμοις,
 Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια. 905
 ΘΗ. αἰαῖ. τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα
 πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν;
 χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων,
 ἐκλύεθ' ἄρμους, ὡς ἴδω πικρὰν θέαν
 γυναικὸς, ἡ με κατθανοῦσ' ἀπώλεσεν. 810
 ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν· ἔπαθες, εἰργάσω
 τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
 αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'
 ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς πάλαισμα μελέας.
 τίς ἄρα σὰν, τάλαιν', ἀμαυροῖ ζόαν; 816
 ΘΗ. ὦμοι ἐγὼ πόνων· ἔπαθον ὦ τάλας
 τὰ μάλιστα ἐμῶν κακῶν. ὦ τύχα,
 ὡς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
 κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός. 820

κατακονὰ μὲν οὖν ἀβίωτος βίου·
 κακῶν δ', ὦ τάλας, πέλαγος εἰσορῶ
 τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,
 μηδ' ἐκπεράσαι κῦμα τῆσδε συμφορᾶς.
 τίνα λόγον τάλας, τίνα τύχαν σέθεν 825
 βαρύποτμον, γύναι, προσαυδῶν τύχῳ;
 ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ,
 πῆδημ' ἐς Ἄιδου κραιπνὸν ὁρμήσασά μοι.
 αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη. 830
 πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων
 ἀμπλακίαισι τῶν πάροιθέν τινος.

ΧΟ. οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῳ κακὰ,
 πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος. 835

ΘΗ. τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας
 μετοικεῖν σκότῳ θανῶν ὃ τλάμων,
 τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·
 ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
 τίνος δὴ κλύω πόθεν θανάσιμος 940
 τύχα σὰν ἔβα, γύναι, καρδίαν;
 εἴποι τις ἂν τὸ πραχθὲν, ἢ μάτην ὄχλον
 στέγει τύραννον δῶμα προσπόλων ἐμῶν;
 ὦμοι μοι σέθεν μέλεος, οἷον εἶδον ἄλγος δόμων, 845
 οὐ τλητὸν οὐδὲ ῥητόν. ἀλλ' ἀπωλόμην·
 ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.

ΧΟ. ἔλιπες ἔλιπες, ὦ φίλα γυναικῶν
 ἀρίστα θ' ὁπόσας ἐφορᾷ
 φέγγος αἰλίου τε καὶ 850
 νυκτὸς ἀστερωπὸς σελάνα.

ὦ τάλας ὅσον κακὸν ἔχει δόμος.
 δάκρυσί μου βλέφαρα καταχυθέντα τέγγεται σῆ
 τύχα·

τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι. 855

ΘΗ. ἔα ἔα·

τί δὴ ποθ' ἦδε δέλτος; ἐκ φίλης χερὸς
 ἠρτημένη θέλει τι σημῆναι νέον.
 ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς

ἔγραψεν ἡ δύστηνος ἐξαιτουμένη;
 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 860
 οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.
 καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
 τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
 ἴδω τί λέξαι δέλτος ἦδε μοι θέλει. 865

ΧΟ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς
 ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν ἀβίωτος βίου
 τύχα πρὸς τὸ κρανθὲν εἶη τυχεῖν.
 ὀλομένους γὰρ, οὐκέτ' ὄντας λέγω,
 φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους. 870
 ὦ· δαῖμον, εἴ πως ἔστι, μὴ σφήλης δόμους.
 αἰτουμένης δὲ κλύθί μου· πρὸς γάρ τινος
 οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.

ΘΗ. οἶμοι. τόδ' οἶον ἄλλο πρὸς κακῷ κακόν,
 οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλαι ἐγώ. 875

ΧΟ. τί χρήμα, λέξον, εἴ τί μοι λόγου μέτα.

ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω
 βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι
 οἶον οἶον εἶδον ἐν γραφαῖς μέλος
 φθεγγόμενον τλάμων. 880

ΧΟ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις
 καθέξω δυσεκπέρατον ὀλοὸν κακόν, ἰὼ τάλαι.
 Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν 885
 βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.
 ἀλλ', ὦ πάτερ Πόσειδον, ἃς ἐμοί ποτε
 ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
 τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
 τήνδ', εἴπερ ἡμῖν ὥπασας σαφεῖς ἀράς. 890

ΧΟ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
 γνώσει γὰρ αὖθις ἀμπλακῶν. ἐμοὶ πιθοῦ.

ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς,
 δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·
 ἡ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους 895

θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῇσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

ΧΟ. καὶ μὴν ὁδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα,
Ἴππόλυτος· ὀργῆς δ' ἐξανεῖς κακῆς, ἀναξ 900
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΠ. κραυγῆς ἀκούσας σῆς ἀφικήμην, πάτερ,
σπουδῇ· τὸ μέντοι πράγμ' ἐφ' ᾧ τινι στένεις
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.
ἔα, τί χρήμα; σὴν δάμαρθ' ὁρῶ, πάτερ, 905
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἦν ἀρτίως ἔλειπον, ἢ φάος τόδε
οὐπω χρόνον παλαιὸν εἰσεδέρκετο.

τί χρήμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910
σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·
ἢ γὰρ ποθοῦσα πάντα καρδία κλύειν
κὰν τοῖς κακοῖσι λίχνος οὐσ' ἀλίσκεται.
οὐ μὴν φίλους γε, κἄτι μᾶλλον ἢ φίλους,
κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. 915

ΘΗ. ᾧ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε
καὶ πάντα μηχανᾶσθε κᾶξευρίσκετε,
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς; 920

ΙΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.

ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκμήριον 925
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθὴς ἐστίν ὃς τε μὴ φίλος·
δισσὰς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,
ὥς ἢ φρονοῦσα τᾶδικ' ἐξηλέγχετο 930
πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

- ΙΠ. ἀλλ' ἢ τις ἐς σὸν οὖς με διαβαλὼν ἔχει
 φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;
 ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσίν με
 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. 935
- ΘΗ. φεῦ τῆς βροτείας, ποῖ προβίσεται, φρενός;
 τί τέρμα τόλμης καὶ θράσους γενήσεται;
 εἰ γὰρ κατ' ἀνδρὸς βίοντον ἐξογκώσεται,
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγὼς
 ἦσχυνε τὰμὰ λέκτρα, καῖελέγχεται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν. 945
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ,
 σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγὼ, 950
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
 ἦδη νυν αὖχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνοῦς,
 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ 955
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
 τέθνηκεν ἦδε· τοῦτό σ' ἐκσώσειν δοκεῖς;
 ἐν τῷδ' ἀλίσκει πλείστον, ὦ κάκιστε σύ.
 ποῖοι γὰρ ὅρκοι κρείσσονες, τίνες λόγοι 960
 τῆσδ' ἂν γένοιντ' ἂν, ὥστε σ' αἰτίαν φυγεῖν;
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
 τοῖς γνησίοισι πολέμιον πεφυκέναι·
 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
 εἰ δυσμενεία σῇ τὰ φίλτατ' ὤλεσεν. 965
 ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
 γυναιξὶ δ' ἐμπέφυκεν· οἶδ' ἐγὼ νέους

οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
 ὅταν ταραξῇ Κύπρις ἡβῶσαν φρένα·
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον. 970
 νῦν οὖν τί ταῦτα σοῖς ἀμυλλῶμαι λόγοις,
 νεκροῦ παρόντος μάρτυρος σαφειστάτου;
 ἔξερρε γαίης τῆσδ' ὅσον τάχος φυγὰς,
 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης
 μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ. 975
 εἰ γὰρ παθὼν γε σοῦ τάδ' ἤσσηθήσομαι,
 οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
 κτανεῖν ἑαυτὸν, ἀλλὰ κομπάζειν μάτην,
 οὐδ' αἱ θαλάσσης σύννομοι Σκειρωνίδες
 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980

ΧΟ. οὐκ οἶδ' ὅπως εἶποιμ' ἂν εὐτυχεῖν τινὰ
 θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

ΙΠ. πάτερ, μένος μὲν ξύστασις τε σῶν φρενῶν
 δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
 εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985
 ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
 εἰς ἡλικας δὲ κωλίγους σοφώτερος.
 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
 ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης, 990
 γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν
 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,
 κούκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε
 καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
 φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις,
 ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ
 μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
 οὐκ ἐγγελαστῆς τῶν ὀμιλούντων, πάτερ, 1000
 ἀλλ' αὐτὸς οὐ παροῦσι κύγγυς ὦν φίλοις.
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς·
 λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.

οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων
γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν 1005
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.

καὶ δὴ τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως·
δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.

πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμον 1010

ἔγκληρον εὐνήν προσλαβὼν ἐπήλπισα;
μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.

ἀλλ' ὥς τυραννεῖν ἠδὺ τοῖσι σῶφροσιν·
ἦκιστά γ', εἰ μὴ τὰς φρένας διέφθορε
θνητῶν ὅσοισιν ἀνδάνει μοναρχία. 1015

ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.

πράσσειν γὰρ εὖ πάρεστι, κίνδυνός τ' ἀπὼν
κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020

ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἷός εἰμ' ἐγώ,
καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμην,
ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.

νῦν δ' ὀρκίόν σοι Ζῆνα καὶ πέδον χθονὸς 1025
ὄμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων,
μηδ' ἂν θελήσαι, μηδ' ἂν ἔννοιαν λαβεῖν.

ἢ τᾶρ' ὀλοίμην ἀκλεῆς, ἀνώνυμος,
ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου 1030
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.

εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.
ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035

ΧΟ. ἀρκούσαν εἶπας αἰτίας ἀποστροφὴν,
ὄρκους παρασχὼν, πίστιν οὐ σμικρὰν, θεῶν.

ΘΗ. ἄρ' οὐκ ἐπὶ δὸς καὶ γόης πέφυχ' ὁδε,
ὅς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ

- ψυχὴν κρατήσῃ τὸν τεκόντ' ἀτιμάσας; 1040
- ΙΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
ἔκτεινὰ τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,
εἶπερ γυναικὸς ἡξίους ἐμῆς θιγείν.
- ΘΗ. ὥς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ,
ὥσπερ σὺ σαυτῷ τόνδε προὔθηκας νόμον·
ταχὺς γὰρ Ἄιδης ῥᾶστος ἀνδρὶ δυστυχεῖ.
ἀλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
μισθὸς γάρ ἐστιν οὗτος ἀνδρὶ δυσσεβεῖ. 1050
- ΙΠ. οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον
δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελάς χθονός;
- ΘΗ. πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν,
εἰ πῶς δυναίμην, ὥς σὸν ἐχθαίρω κάρα.
- ΙΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων 1055
φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;
- ΘΗ. ἡ δέλτος ἦδε κλῆρον οὐ δεδεγμένη
κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα
φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.
- ΙΠ. ὦ θεοὶ, τί δῆτα τοῦμὸν οὐ λύω στόμα, 1060
ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;
οὐ δῆτα· πάντως οὐ πίθοιμ' ἄν οὓς με δεῖ,
μάτην δ' ἄν ὄρκους συγχέαιμ' οὓς ὤμοσα.
- ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
οὐκ εἰ πατρώας ἐκτὸς ὥς τάχιστα γῆς; 1065
- ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέφομαι; τίνος ξένων
δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγών;
- ΘΗ. ὅστις γυναικῶν λυμεῶνας ἦδεται
ξένους κομίζων καὶ ξυνοικουροὺς κακῶν.
- ΙΠ. αἰαῖ· πρὸς ἥπαρ δακρύων τ' ἐγγὺς τόδε. 1070
εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.
- ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,
ὅτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.
- ΙΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ. 1075

- ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις; σαφῶς
τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.
- ΙΠ. φεῦ·
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὥς ἐδάκρυσ' οἷα πάσχομεν κακά.
- ΘΗ. πολλῷ γε μᾶλλον σαυτὸν ἥσκησας σέβειν 1090
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.
- ΙΠ. ὦ δυστάλαινα μήτηρ, ὦ πικραὶ γοναί·
μηδεὶς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
- ΘΗ. οὐχ ἔλξεται αὐτὸν, δμῶες; οὐκ ἀκούετε
πάσαι ξενοῦσθαι τόνδε προϋννέποντά με; 1095
- ΙΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτὸς, εἴ σοι θυμὸς, ἐξώθει χθονός.
- ΘΗ. δρᾶσ' αὖ τὰδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
- ΙΠ. ἄραρεν, ὥς ἔοικεν· ὦ τάλας ἐγώ. 1030
ὥς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτῃ μοι δαιμόνων Λητοῦς κόρη,
σύνθακε, συγκύναγε, φευξόμεσθα δὴ
κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον, 1095
ὥς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
ὥς οὔ ποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
ὄψεσθε, κεῖ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.
- ΧΘ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας
ἔλθῃ, στρ. α'.
λύπας παραιεῖ· ξύνεσιν δέ τιν' ἐλπιδι κεύθων
λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσω·
ἄλλα γὰρ ἄλλοθεν ἀμείβεται, 1108
μετὰ δ' ἴσταται ἀνδράσιν αἰὼν
πολυπλάνητος αἰεί. [ἀντ. α'.
εἴθε μοι εὐξαμένῃ θεόθεν τάδε μοῖρα παράσχοι,

τύχαν μετ' ὄλβου καὶ ἀκήρατον ἄλγεσι θυμόν·
 δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη·
 ῥάδια δ' ἤθεα τὸν αὖριον 1117
 μεταβαλλομένα χρόνον αἰεὶ

βίον συνευτυχοίην.

οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα
 λεύσσω, στρ. β'.

ἐπεὶ τὸν Ἑλλανίας

φανερώτατον ἀστέρ' Ἀθάνας
 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς
 ἄλλαν ἐπ' αἶαν ἰέμενον. 1125

ὦ ψάμαθοι πολιήτιδος ἀκτᾶς
 δρυμός τ' ὄρειος, ὅθι κυνῶν
 ὠκυπόδων μέτα θήρας ἔναιρεν
 Δίκτυνναν ἀμφὶ σεμνάν. 1130

οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει ἀντ. β'.

τὸν ἀμφὶ Δίμνας τρόχον
 κατέχων ποδὶ γυμνάδας ἵππους.
 μοῦσα δ' αὔπνος ὑπ' ἄντυγι χορδᾶν 1135
 λήξει πατρῶον ἀνὰ δόμον·
 ἀστέφανοι δὲ κόρας ἀνάπαυλαι
 Λατοῦς βαθείαν ἀνὰ χλόαν·
 νυμφιδία δ' ἀπόλωλε φυγᾷ σῇ 1140
 λέκτρων ἄμιλλα κούραις.

ἐγὼ δὲ σῇ δυστυχίᾳ δάκρυσι διοίσω ἐπ' ὠδ.

πότμον ἄποτμον· ὦ τάλαινα
 μᾶτερ, ἔτεκες ἄρ' ἀνόνατα· 1145

φεῦ φεῦ,

μανίῳ θεοῖσιν·

ἰὼ ἰὼ συζύγαι Χάριτες,

τί τὸν τάλαν' ἐκ πατρίας γᾶς
 τὸν οὐδὲν ἄτας αἴτιον πέμπετε τῶνδ' ἀπ' οἴκων·
 καὶ μὴν ὀπαδὸν Ἰππολύτου τόνδ' εἰσορῶ 1151
 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

ΕΞΑΓΓΕΛΟΣ.

- ποῖ γῆς ἄνακτα τῆσδε Θησέα μολῶν
εὐροιμ' ἄν, ὦ γυναῖκες; εἶπερ ἴστε, μοι
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω; 1153
- ΧΟ. ὁδ' αὐτὸς ἔξω δωμάτων πορεύεται.
- ΕΞ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν
ναίονσι καὶ γῆς τέρμονας Τροιζηνίας.
- ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα 1160
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;
- ΕΞ. Ἴππόλυτος οὐκέτ' ἔστιν, ὥς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾷς ῥοπῆς.
- ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος,
οὔτου κατήσχυν' ἄλοχον ὥς πατρὸς βία; 1165
- ΕΞ. οἰκεῖος αὐτὸν ὦλεσ' ἄρμάτων ὄχος,
ἄραί τε τοῦ σου στόματος, ἅς σὺ σφ' πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.
- ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὥς ἄρ' ἦσθ' ἐμὸς πατήρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170
πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;
- ΕΞ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων 1175
ὥς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταυτὸν δακρύων φέρων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
φίλων ἅμ' ἔστειχ' ἠλίκων ὀμήγυρις. 1180
χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων,
τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.
ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.
τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο, 1185
καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα.
 καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας, 1190
 Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·
 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 καὶν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβὼν
 πώλοις ὀμαρτῇ· πρόσπολοι δ' ὑφ' ἄρματος 1195
 πέλας χαλινῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργους καπιδαυρίας ὁδόν.
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τίς ἐστι τοῦπέκεινα τῆσδε γῆς,
 πρὸς πόντον ἤδη κειμένη Σάρωνικόν. 1200
 ἔνθεν τις ἡχὼ χθόνιος ὡς βροντὴ Διὸς
 βαρὺν βρόμον μεθῆκε, φρικῶδη κλύειν·
 ὀρθὸν δὲ κράτ' ἔστησαν οὐς τ' εἰς οὐρανὸν
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 πόθεν ποτ' εἶη φθόγγος. ἐς δ' ἀλιρρόθους 1205
 ἀκτὰς ἀποβλέψαντες ἱρὸν εἶδομεν
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη
 Σκεῖρωνος ἀκτὰς ὄμμα τοῦμὸν εἰσοράν·
 ἔκρυπτε δ' Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
 κάπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν 1210
 πολὺν καχλάζον ποντίῳ φυσήματι
 χωρεῖ πρὸς ἀκτὰς, οὗ τέθριππος ἦν ὄχος.
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
 οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη 1215
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
 εὐθύς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἱππικοῖσιν ἤθεσι
 πολὺς ξυνοικῶν ἤρπασ' ἡνίας χερσίν, 1220
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·

αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γνάθοις
 βία φέρουσιν, οὔτε ναυκλήρου χερὸς
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων 1225
 μεταστρέφουσαι. κεῖ μὲν ἐς τὰ μαλθακὰ
 γαίας ἔχων οἶακας ἰθύνοι δρόμον,
 προῦφαίνεται ἐς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·
 εἰ δ' ἐς πέτρας φέροιντο μαργῶσαι φρένας, 1230
 σιγῇ πελάζων ἄντυγι ξυνείπετο,
 ἐς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν,
 αἰψίδα πέτρῳ προσβαλὼν ὀχήματος·
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235
 αὐτὸς δ' ὁ τλήμων ἠνίασιν ἐμπλακεῖς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς,
 σποδούμενος μὲν πρὸς πέτραις φίλον κάρη
 θραύων τε σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,
 στῆτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι, 1240
 μή μ' ἐξαλείψῃτ'. ὦ πατρὸς τάλαιν' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;
 πολλοὶ δὲ βουλευθέντες ὑστέρω ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῃ τρόπῳ 1245
 πίπτει, βραχὺν δὲ βίοτον ἐμπνέων ἔτι·
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.
 δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε 1250
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος
 καὶ τὴν ἐν Ἰδῇ γραμμύτων πλήσειέ τις
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟ. αἰαῖ. κέκρανται συμφορὰ νέων κακῶν, 1255
 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῇ.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
 λόγοισιν ἥσθην τοῖσδε· νῦν δ' αἰδούμενος

- θεούς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
οὐθ' ἡδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς. 1260
- ΕΞ. πῶς οὖν; κομίζειν, ἢ τί χρὴ τὸν ἄθλιον
δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί;
φρόντιζ· ἐμοῖς δὲ χρώμενος βουλεύμασιν
οὐκ ὤμους ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.
- ΘΗ. κομίζετ' αὐτὸν, ὡς ἰδὼν ἐν ὄμμασι 1265
τὸν τᾶμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη
λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.
- ΧΘ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις,
Κύπρι·
σὺν δ' ὁ ποικιλόπτερος ἀμφιβαλὼν 1270
ὠκυτάτῳ πτερῷ.
ποτάται δὲ γαῖαν εὐάχητόν θ' ἄλμυρόν ἐπὶ πόντον.
θέλγει δ' Ἔρως, ᾧ μαινομένα κραδίᾳ
πτανὸς ἐφορμάσῃ 1275
χρυσοφαῆς, φύσιν
ὀρεσκόων σκυλάκων
πελαγίων θ' ὅσα τε γᾶ τρέφει,
τὰν Ἄλιος αἰθομέναν δέρκεται,
ἄνδρας τε· συμπάντων βασιληίδα τιμᾶν, 1280
Κύπρι, τῶνδε μόνα κρατύνεις.

ΑΡΤΕΜΙΣ.

- σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
παῖδ' ἐπακούσαι·
Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285
Θησεῦ, τί τάλας τοῖσδε συνήδει,
παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,
ψευδέσι μύθοις ἀλόχου πεισθεὶς
ἀφανῇ; φανερά δ' εἰλὲν σ' ἄτη.
πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290
δέμας αἰσχυνθεὶς,
ἢ πτηνὸς ἄνω μεταβὰς βίοτον
πήματος ἔξω πόδα τοῦδ' ἀνέχεις;
ὡς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοί

κτητὸν βιότου μέρος ἐστίν.

1295

ἄκουε, ᾠσεῦ, σῶν κακῶν κατάστασιν·

καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.

ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδεῖξαι φρένα

τοῦ σοῦ δικαίαν, ὥς ὑπ' εὐκλείας θάνη,

καὶ σῆς γυναικὸς οἷστρον, ἣ τρόπον τινὰ

1300

γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν

ἡμῖν ὅσαισι παρθένειας ἡδονὴ

δηχθείσα κέντροις παιδὸς ἠράσθη σέθεν.

γνώμη δὲ νικᾶν τὴν Κύπριν πειρωμένη

τροφοῦ διώλετ' οὐχ ἐκούσα μηχαναῖς,

1305

ἣ σῶ δι' ὀρκων παιδὶ σημαίνει νόσον.

ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέςπετο

λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος

ὀρκων ἀφεῖλε πίστιν, εὐσεβῆς γεγώς.

ἣ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη

1310

ψευδεῖς γραφὰς ἔγραψε, καὶ διώλεσε

δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἐπεισέ σε.

ΘΗ. οἶμοι.

ΑΡ. δάκνει σε, ᾠσεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,

τοῦνθένδ' ἀκούσας ὥς ἂν οἰμώξης πλέον.

ἄρ' οἶσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφεῖς;

1315

ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σὺ,

ἐς παῖδα τὸν σὸν, ἐξὸν εἰς ἐχθρῶν τινά.

πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς

ἔδωχ' ὅσονπερ χρῆν, ἐπείπερ ἦνεσεν·

σὺ δ' ἔν τ' ἐκείνῳ καὶ ἐμοὶ φαίνει κακὸς,

1320

ὃς οὔτε πίστιν οὔτε μάντεων ὅπα

ἔμεινας, οὐδ' ἠλεγξας, οὐ χρόνῳ μακρῷ

σκέψιν γ' ἔνειμας, ἀλλὰ θάσσον ἣ σ' ἐχρῆν

ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

1325

ΑΡ.

δεῖν' ἐπραξας, ἀλλ' ὅμως

ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνάμης τυχεῖν·

Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,

πληροῦσα θυμόν. θεοῖσι δ' ὦδ' ἔχει νόμος·

οὐδεὶς ἀπαντᾶν βούλεται προθυμία
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί. 1320
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,
 οὐκ ἂν ποτ' ἦλθον ἐς τόδ' αἰσχύνης ἐγὼ
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
 θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἀμαρτίαν
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης· 1335
 ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνή
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.
 μάλιστα μὲν νῦν σοὶ τάδ' ἔρρωγεν κακὰ,
 λύπη δὲ καί μοι· τοὺς γὰρ εὐσεβεῖς θεοὶ
 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς 1340
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,
 σάρκας νεαρὰς
 ξανθὸν τε κᾶρα διαλυμανθείς.
 ὦ πόνος οἴκων, οἶον ἐκράνθη 1345
 δίδυμον μελάβροισι
 πένθος θεόθεν καταληπτόν.

ΙΠ. αἰαῖ αἰαῖ,
 δύστανος ἐγὼ, πατρὸς ἐξ ἀδίκου
 χρησμοῖς ἀδίκους διελυμάνθη. 1350
 ἀπόλωλα τάλας, οἴμοι μοι.
 διὰ μου κεφαλᾶς ᾄσσουσ' ὀδύναι,
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.
 σχέες, ἀπειρηκὸς σῶμ' ἀναπαύσω.
 ἔ. ἔ.
 ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς 1355
 βόσκημα χερὸς,
 διὰ μ' ἐφθειρας, κατὰ δ' ἐκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροὸς ἐλκώδους ἄπτεσθε χεροῖν.
 τίς ἐφέστηκεν δεξιὰ πλευροῖς; 1360
 πρόσφορά μ' αἵρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατρὸς ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὀρᾷς;

ὄδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
ὄδ' ὁ σωφροσύνη πάντας ὑπερσχῶν
προϋπτον ἐς Ἄιδαν στείχω κατὰ γᾶς,
ὀλέσας βίοτον·

1365

μόχθους δ' ἄλλως τῆς εὐσεβίας
εἰς ἀνθρώπους ἐπόνησα·
αἰαῖ αἰαῖ.

1370

καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.
μέθετέ με τὸν τάλανα·
καί μοι θάνατος παιᾶν ἔλθοι.
προσαπόλλντέ μ' ὄλλντε τὸν δυσδαίμονά μ'· ἀμφι-
τόμου

1375

λόγχας ἔραμαι διαμοιρᾶσαι,
διά τ' εὐνάσαι τὸν ἐμὸν βίοτον.
ὦ πατὴρ ἐμοῦ δύστανος ἀρὰ,
μιαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων
ἐξορίζεται κακὸν, οὐδὲ μέλλει,
ἔμολέ τ' ἐπ' ἐμὲ τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον
κακῶν;

1380

ὦ μοι μοι, τί φῶ;
πῶς ἀπαλλάξω βιοτὰν

1385

ἐμὰν τοῦδ' ἀναλγήτου πάθους;
εἴθε με κοιμίσειε τὸν δυσδαίμονα
Ἄιδου μέλαινα νύκτερός τ' ἀνάγκα.

ΑΡ. ὦ τλήμον, οἷα ξυμφορᾷ ξυνεζύγης·
τὸ δ' εὐγενές σε τῶν φρενῶν διώλεσεν.

1390

ΙΠ. ἔα.

ὦ θεῖον ὁδμῆς πνεῖμα· καὶ γὰρ ἐν κακοῖς
ῶν ἡσθόμην σου κἀνεκουφίσθην δέμας·
ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά.

ΑΡ. ὦ τλήμον, ἔστι, σοί γε φιλτάτη θεῶν.

ΙΠ. ὀρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;

1395

ΑΡ. ὀρῶ· κατ' ὅσων δ' οὐ θέμις βαλεῖν δάκρυ.

ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.

ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλὲς ἀπόλλυσαι.

- ΙΠ. οὐδ' ἱππονώμας οὐδ' ἀγαλμάτων φύλαξ.
 ΑΡ. Κύπρις γὰρ ἡ πανούργος ὧδ' ἐμήσατο. 1400
 ΙΠ. ὦμοι. φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.
 ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
 ΙΠ. τρεῖς ὄντας ἡμᾶς ὦλεσ', ἦσθημαι, μία.
 ΑΡ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.
 ΙΠ. ὦμωξα τοίνυν καὶ πατρός δυσπραξίας. 1405
 ΑΡ. ἐξηπατήθη δαίμονος βουλευμασιν.
 ΙΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
 ΙΠ. στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἀμαρτίας.
 ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410
 ΙΠ. ὦ δῶρα πατρός σοῦ Ποσειδῶνος πικρά.
 ΘΗ. ὥς μήποτ' ἐλθεῖν ὦφελ' ἐς τοῦμόν στομα.
 ΙΠ. τί δ'; ἔκτανές τ' αὖν μ', ὥς τότε ἦσθ' ὠργισμένος.
 ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.
 ΙΠ. φεῦ.
 εἶθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415
 ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον
 θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
 ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,
 σῆς εὐσεβείας καγαθῆς φρενὸς χάριν.
 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς 1420
 ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν
 τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
 σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
 τιμὰς μεγίστας ἐν πόλει Τροιζηνίᾳ
 δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425
 κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ
 πένθη μέγιστα δακρύων καρπουμένῳ.
 αἰεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων
 ἔσται μέριμνα, κοῦκ ἀνώνυμος πεσὼν
 ἔρως ὁ Φαῖδρας ἐς σὲ σιγηθήσεται. 1430
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ
 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
 ἄκων γὰρ ὦλεσάς νιν· ἀνθρώποισι δὲ

θεῶν διδόντων εἰκὸς ἑξαμαρτάνειν.

καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435

Ἴππόλυτ'· ἔχεις γὰρ μοῖραν ἧ διεφθάρης.

καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὀρᾶν,

οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·

ὀρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.

ΙΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία· 1440

μακρὰν δὲ λείπεις ῥαδίως ὁμιλίαν.

λύω δὲ νέικος πατρὶ χρηζούσης σέθεν·

καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.

αἰαῖ· κατ' ὅσων κιγχάνει μ' ἤδη σκότος.

λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας. 1445

ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα;

ΙΠ. ὀλωλα, καὶ δὴ νερτέρων ὀρῶ πύλας.

ΘΗ. ἦ τὴν ἐμὴν ἄναγνον ἐκλιπὼν φρένα;

ΙΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.

ΘΗ. τί φῆς; ἀφίης αἵματός μ' ἐλεύθερον; 1450

ΙΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.

ΘΗ. ὦ φιлтаθ', ὡς γενναῖος ἐκφαίνει πατρί.

ΙΠ. ὦ χαῖρε καὶ σὺ, χαῖρε πολλά μοι, πάτερ.

ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε καὶ γαθῆς.

ΙΠ. τοιῶνδε παίδων γνησίων εὖχου τυχεῖν. 1455

ΘΗ. μή νυν προδῶς με, τέκνον, ἀλλὰ καρτέρει.

ΙΠ. κεκαρτέρηται τᾶμ'· ὀλωλα γὰρ, πάτερ·

κρύψον δέ μου προσωπον ὡς τάχος πέπλοις.

ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,

οἴου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ. 1460

ὡς πολλὰ, Κύπρι, σῶν κακῶν μεμνήσομαι.

ΧΟ. κοινὸν τόδ' ἄχος πᾶσι πολίταις

ἦλθεν ἀέλπτως.

πολλῶν δακρύων ἔσται πίτυλος·

τῶν γὰρ μεγάλων ἀξιοπενθεῖς 1465

φῆμαι μᾶλλον κατέχουσιν.

NOTES.

1. Πολλή κούκ ἀνώνυμος κέκλημαι is either a poetical way of saying πολλά ὀνόματα κέκλημαι or ἔχω, or, which is perhaps better, we may understand μεγάλη εἰμι ἐν βροτοῖς καὶ πολλά ὀνόματα κεκλημένη, e.g. Κύπρις, Ἀφροδίτη, Κυθήρεια, Astarte in Phoenicia, &c. In this sense πολλή occurs inf. 443.

3. πόντου] The habitable world was thought to lie nearly in the sun's path from east to west, or, in other words, from the unknown eastern region beyond the Euxine to where the western continent is bounded by the Atlantic. So in *Od.* i. 24 the Ethiopians are said to dwell, some where the sun rises and others where he sets, i.e. across tropical Africa. Plato, *Phaedo*, p. 109 B, ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ.—φῶς ὀρῶντες ἡλίου implies that the sun's light is shed on those who live under his midway course, other parts of the world being supposed to lie in darkness or under a shade.

5. τοὺς μὲν κ.τ.λ.] The sense is, πάντων ὅσοι ναίουσιν κ.τ.λ. τοὺς μὲν ἐμὲ σέβοντας τιμῶ, τοὺς δὲ μέγα φρονοῦντας σφάλλω.

9. μύθων τῶνδε] The statements that those who despise love will meet with misfortune, and that the gods delight to be held in honour. The Schol. observes that the remark may be either a general or a particular one.

10. Ἀμαζόνος] Theseus had a son by a captive Amazon Antiope, and called him Hippolytus, after Hippolyte the queen of the Amazons. Cf. inf. 351.

11. παιδεύματα] 'brought up by the chaste Pittheus,' who in *Med.* 684 is called παῖς Πιέλοπος εὖσεβέστατος. In *Androm.* 1101 sheep are elegantly described as φυλλάδος Παρνασσίας παιδεύματα. Hippolytus had been trained by Pittheus to a chastity which was carried so far as to lead him to denounce the goddess of love; and it is this which now brings upon him the anger of Cypris.

12. *μόνος*] The snake entwining the staff of Aesculapius is a well-known symbol of the worship of nature-powers, to which Troezen, where he was especially honoured, seems to have been addicted. The offence of Hippolytus was aggravated by his being the only recusant.

15. *Ἀρτεμιν*] As the virgin goddess, her society and her worship were sought by Hippolytus. Aphrodite here speaks with the jealousy of a rival. It was not only that she was neglected, but that Artemis was preferred.

18. *ἐξαιρεί*] he destroys, removes from the earth, *ἀφανίζει*. So *Herc. F.* 39, *τὸν Νέμειον θῆρ' ἐξελεῖν*.

19. *προσπεσών*] Schol. *ἐντυχών*.

20. *τούτοισι*] Phoebus and his sister, who share in the honours paid by Hippolytus. The goddess here asserts that the vengeance she will wreak on the man is not due to any feeling of jealousy towards other gods, but to the insults she has directly received from him. An expression of his feeling towards Aphrodite occurs *inf.* 113.

23. *προκόψασα*] A *nominativus pendens*, and a figure of speech borrowed from pioneers. *Alc.* 1079, *τί δ' ἂν προκόπτοις, εἰ θέλοις αἰεὶ στένειν*; *Thuc.* vii. 56, *τοῦ ναυτικοῦ μέγα μέρος προκόψαντες*. *Hec.* 960, *ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν, προκόπτοντ' οὐδὲν ἐς πρίσθεν κακῶν*; The meaning is, that she had already prepared, or cleared the way for, the downfall of Hippolytus by causing Phaedra to fall in love with him.

25. *ἐς δψιν καὶ τέλη*] These are technical terms. As a virtuous youth, Hippolytus was early admitted to the holy mysteries, first at Athens, but afterwards in the fuller initiation, *τὰ τέλεα καὶ ἐποπτικά*, at Eleusis, *οὗ πότνια σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*, *Soph. Oed. Col.* 1050. Like the 'Catechumens' of the early Church, which borrowed the term *μυστήρια* from the Greek rite, the younger devotees were not at first admitted to the plenary privileges.

27. *κατείχετο*] 'was possessed.' The recent editors retain *κατέσχετο*, used as an intransitive epic aorist, as in *Il.* iii. 419, *βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαιεῖν*.

29. *πρὶν ἐλθεῖν*] Before Phaedra came to Troezen from Athens, as the bride of Theseus, on his retiring from his native city (34), she caused a temple to be built in honour of the goddess who had inspired her, close under the Acropolis, and commanding a view of Troezen across the Saronic Gulf.

32. *ἔρωτ' ἐκδημον*] 'smitten with the love of one far from her home,' i.e. a stranger and visitor from Troezen; for Hippolytus had lived there in the house of Pittheus since Theseus had been married to his Cretan wife Phaedra. — *Ἰππολύτῳ ἐπι*, 'with a view to securing the love of Hippolytus.' The goddess who had helped her so far would,

as she hoped, in return for the honour of a shrine, enable her to win the man she loved. The temple in question was that of Aphrodite Pandemos and Peitho, at the S.W. angle of the Acropolis (Wordsworth, *Athens and Attica*, p. 140). It had been built and dedicated by Theseus in commemoration of the union of the Attic demes under one government; but Phaedra altered its destination, and decreed that henceforth (τὸ λοιπὸν) the statue of the goddess should stand there to gain for her the object of her love. It seems that she changed the name also and called the temple, or its περίβολος, the Ἰππολύτειον. Compare Θετίδειον, *Androm.* 20, Ὀρέστειον, *Or.* 1647. The Scholiasts explain πέτραν Παλλάδος to mean a mountain in Attica called Γλαυκώπιον, lying opposite to Troezen; but one scholium is ἐν γὰρ τῇ ἀκροπόλει ἰδρύσατο Ἀφροδίτης ναὸν ἐπὶ κακῷ Ἰππολύτου. Cf. *Oed. Col.* 1600, εὐχλόου Δήμητρος εἰς προσόψιον πάγον μολούσα.

34. ἐπεὶ δέ] Answering to πρὶν μὲν in 29. When however Phaedra came to Troezen, where Hippolytus also resided, her love for him increased, and she pined in silence. Theseus had consented to the voluntary exile of a year from Athens for having put to death the sons (or one of the sons) of Pallas the son of Pandion, who were desirous of usurping the sovereign power at Athens. This was the legal penalty for ἐκὼν φόνος, together with the payment of ποινὴ or 'blood-money.' Thus in *Or.* 1645, Orestes is ordered by Apollo to reside for a year in Arcadia for killing his mother.

41. οὔτι ταύτη] Cf. *Med.* 365, ἀλλ' οὔτι ταύτη ταῦτα, μὴ δοκεῖτέ πω.—πεσεῖν, to fall vain, to end in nothing, i. e. in the mere fact of her being in love. Cf. 1429, οὐκ ἀνώνυμος πεσὼν ἔρως ὁ Φαίδρας εἰς σέ σιγηθήσεται.

47. εὐκλεῆς μὲν] 'Though a princess, the daughter of Minos king of Crete, and the wife of Theseus, still Phaedra must die to satisfy my vengeance on Hippolytus.' For (she adds) 'I will not make her suffering of such superior importance as to interfere with my purpose against my enemy.' Cf. Aesch. *Eum.* 610, πατρὸς προτιμᾷ Ζεὺς μόνον, *ibid.* 709, οὕτω γυναικὸς οὐ προτιμήσω μόνον.

49. τὸ μὴ οὐ] i. e. ὥστε μὴ, the οὐ being superadded in consequence of the preceding οὐ. *Prom. V.* 805, οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *ibid.* 939, οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως. *Inf.* 658.

53. ἔξω βήσομαι] It was the custom of goddesses not to appear to mortal sight. Cf. 1391—3, and 86; *Soph. Ajax* 15, where ἀποπτος seems to mean 'out of sight.'

54. ὁπισθόπους] 'following his steps,' lit. 'with following feet.'—κῶμος, a revelling company of any kind, generally associated with marching and song. Here we may suppose

they are attired as hunters; cf. 109. They form a secondary or supernumerary chorus, of which there are several examples both in the tragic and the comic drama.—*λέλακεν* (*λακεῖν*), 'is uttering noisy strains,' 'is singing in loud tones.'

56. οὐ γὰρ οἶδ' If he knew his death was so near at hand, he would sing a very different strain.

58. Hippolytus is heard approaching, and calling to his attendants to celebrate the praise of Artemis, not however as the huntress, but rather as the virgin goddess (66). His devout mind (like that of the young Ion, v. 127 seqq.) is bent on performing a solemn act of worship. He appears on the stage bearing a wreath, which he offers, perhaps kneeling before her statue. It was from this incident that the title of *Στεφανηφόρος* was given to the play.

68. εὐπατέρειαν] Schol. τὴν καλλίστην τοῦ πατρὸς Διὸς αὐλήν. In *Il.* vi. 292 Helen has this epithet, which Hesych. explains by ἀγαθοῦ πατρὸς θυγατέρα. Here εὐπατέρει' ἀν' αὐλήν (or οἶκον) has been proposed. The accusative can only mean ἀγαθοῦ πατρὸς αὐλήν. Compare εὐπαις, εὐπάρθενος, εὐχειρ.

73. This very beautiful address to Artemis is a noble eulogy on youthful virtue. The flowers are culled by a pure hand from an untouched meadow for the service of a chaste goddess.

75. ἀξιοῖ] 'claims the right.'

76. σίδηρος] the reaper's hook or the pruner's knife.

78. Αἰδώς] 'religious respect,' or perhaps, 'virgin modesty.' This is said *κηπεύειν*, 'to keep it like a garden by watering it from the pure running streams.' The verb is used transitively also in *Troad.* 1175, ὃν πόλλ' ἐκήπευσ' ἡ τεκοῦσα βόστρυχον. The sense perhaps is, that a modest or respectful hand waters the flowers with pure running water. But the 'meadow' may be altogether an allegorical one, i.e. the garden of youthful innocence, as the Schol. says it was understood by some. Thus the meaning will really be, that he makes an offering to Artemis of his virgin life. So βαθείαν ἄλοκα φρενὸς, ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα, in Aesch. *Theb.* 590. Nor is this view inconsistent with the actual presentation of a wreath, which might bear a symbolical meaning.

79. He goes on to say, with reference to Orphic doctrines of natural and not merely taught virtue, that only the pure-minded can have access to the meadow, which he views as a kind of *τέμενος* of the virgin goddess. Cf. Virg. *Aen.* vii. 203, 'Saturni gentem, haud vinclo nec legibus aequam, Sponte sua veterisque dei se more tenentem.' Hor. *Carm.* iii. 24. 35, 'quid leges sine moribus vanae proficiunt?'

ibid. ὅσοις] Porson proposed ὅστις, as the perfect of λαγχάνω is only found transitively. Some think this passage is made up by a later hand from *Bacch.* 315, ἀλλ' ἐν τῇ φύσει τὸ σωφρονεῖν ἐνεστὶν ἐς τὰ πάντ' ἀεί. We might here read ἀλλ' εἰ τις φύσει κ.τ.λ., supplying ἐστὶ with διδακτόν.

87. κάμψαιμι] A metaphor from the stadium, the middle or turning-point of life being compared with the pillar at the farther end of the course. Cf. *inf.* 140. The sense is, 'May I finish my earthly career as virtuously as I began it.' This, in effect, is a repudiation of marriage and of the worship of Aphrodite. Against this the attendant in the following dialogue ventures to expostulate.

88. θεοὺς γάρ] 'I use the term *ἄναξ* and not *δεσπότης*, reserving the latter for the gods alone.' Others explain, 'For the gods who are our masters (i.e. Aphrodite among others) ought to be invoked by us.'

91. βροτοῖσιν] Emphatic, and opposed to θεοῖσι in 97. 'If mortals hate reserve and want of cordiality, so also do the gods.' Cf. *sup.* 8. For this use of *σεμνὸν* see *Med.* 214, οἶδα γὰρ πολλοὺς βροτῶν σεμνοὺς γεγῶτας.

95. ἐν δέ κ.τ.λ.] 'Well, is there not (on the other hand) something agreeable in affable people?' The man speaks sententiously and indirectly at first, wishing gently to reprove his master for rejecting the cult of the goddess of love.

99. πῶς οὖν σύ] 'Then how is it that *you* have nothing to say to so worshipful a goddess?'

100. εὐλαβοῦ] The remark seems made from a notion that the goddesses commonly called *Σεμναί* (the Eumenides) were in the attendant's thoughts; and it was considered ill-omened even to name them, *Oed. Col.* 129.

101. πύλαισι σαῖς] It is evident that a statue of Aphrodite as well as one of Artemis stood on the stage; or, possibly, some symbol of the goddess was placed before the central door (*προστατηρία*).

102. πρόσωθεν] As a religious man, he does not reject *all* worship of the goddess, but says it is not paid from intimate and familiar intercourse.

105. εὐδαιμονοίης] 'I wish you well,—that is, when you have as much sense as you ought.' The formula occurs in *Ar. Ach.* 446 and 457, implying an ironical hope that no harm will come from something said or done.

107. τιμαῖς] 'the prerogatives,' i.e. the *ἔργα* 'Αφροδίτης given for man's benefit.

108. παρελθόντες] 'entering.' See on *Medea* 1137.

110. καταψήχειν] *καταψᾶν*, *Ar. Pac.* 75, 'to rub down,' or smooth the coats of, the horses. By this command Hippolytus shows his manly pursuits in contrast with the more effeminate votaries of the goddess whom he disowns.

112. τὰ πρόσφορα] supply γυμνάσματα, 'that when I have taken sufficient food I may give them their proper exercise.'

113. ἐγώ] with emphasis, and said with an ironical laugh.

115. δούλοις λέγειν] Perhaps δούλους λέγω, 'I speak of slaves,' whose sentiments are likely to be more humble. Others propose φρονεῖν for λέγειν. If the text is right, the infinitive refers to the expression of the thought; 'holding such opinions as it becomes slaves to avow.'

118. ἐντονον] Lit. 'strained tight,' not willing to relax or relent, *pervicax ingenium*.

119. μὴ δόκει] 'pretend not to hear him.' Compare inf. 463, μὴ δοκεῖν ὁρᾶν, and *Med.* 67, οὐ δοκῶν κλύειν, and for the double accusative with βάζειν, *Rhes.* 718, πᾶλλα δὲ τὰν βασιλίδ' ἐστίαν Ἀτρειδᾶν κακῶς ἔβαζε.

121. The chorus of Troezenian matrons relate the manner in which they were informed that Phaedra is pining with some mysterious malady. They conjecture that some seizure or possession has come upon her, or that she has incurred the anger of some god. Perhaps, too, jealousy of her husband may be the cause; or some hysterical affection, or even the news of the death of some friend.

ibid. λέγεται] There was an old opinion (*Il.* xxi. 196) that all rivers emanated from the sea. Hence the sense is, 'there is a rock which is spoken of as dropping water from ocean, when it sends forth from the hanging cliffs a flowing spring in which pitchers may be dipped.' This is a piece of philosophy rather out of place. By βαπτὰν κἀλπισει it is meant that the water is πότιμον, not salt nor brackish, though derived from the sea.

125. ὀθι] i.e. οὐ, to be construed with τέγγουσα. 'Here a friend of mine was dipping (lit. I had a friend dipping) robes of purple dye in the river-spray, and laying them out to dry on the back of a sunny rock.' The Tyrian dyes were thought to be improved by exposure to the sunlight. Cf. *Hel.* 179, κυανοειδὲς ἀμφ' ὕδωρ ἔτυχον ἑλικὰ τ' ἀνὰ χλόαν φοίνικας ἀλίῳ πέπλους αὐγαῖσιν ἐν ταῖς χρυσέαις ἀμφιθάλπουσ' ἐν τε δόνακος ἔρνεσιν. Hence sea-purple was παγκαλνιστος, 'capable of being entirely renewed,' *Aesch. Ag.* 933.

129. ὀθεν] Schol. ἐκ τῆς φίλης δηλονότι.

136—8. Construe δέμας ἀγνὸν ἀκτᾶς κατὰ στόματος, *cibi per os demissi*. Cf. inf. 1003, λέχους—ἀγνὸν δέμας. *Hom. Il.* xiii. 322, ὅς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτῆν.

139. κρυπτῷ πάθει] The causal dative: θανάτου follows τέρμα.

141—4. ἐνθεος—φαιτᾶς] 'you are distraught and possessed.' Any panic from nightly fears or apparitions was

attributed to the influence of Pan or Hecate (*Ion* 1048), and any sudden madness to the Corybantes, or Cybele of whom they were the priests. Hence *Κορυβαντιάων* and *Κορυβαντίζειν* (*Ar. Vesp.* 119). Cf. *Eccles.* 1069, ὦ Πᾶνες ὦ Κορύβαντες ὦ Διοσκόρω. In *Lysist.* 998 and *Av.* 745, Pan is associated with Cybele, as also in *Pind. Pyth.* iii. 78.

145. σὺ δ' ἀμφὶ κ.τ.λ.] 'And it may be that you are pining away through sins committed in regard to Dictynna the huntress, unholy in her sight through unoffered sacrifices.' As a Cretan princess, Phaedra should have especially honoured the Cretan Artemis Dictynna.—ἀθύρων; cf. *Aesch. Ag.* 70, ἀπύρων ιερῶν ὀργάς.—πολύθηρος, perhaps from *θήρα*, one who is much engaged in the chase.

148. φοιτᾷ] she ranges far and wide over land and sea. Cf. *inf.* 447. The meaning is that though Phaedra is no longer in Crete she still may be overtaken by the goddess in her wrath. Perhaps we should read *χέρσον θ' ὑπερ*, and construe *δίναϊς πελάγους* as the ablative of the mode.

151. ἦ πόσω κ.τ.λ.] 'Or is it that your noble husband, the ruler of the sons of Erechtheus, is beguiled by some woman in the house by a connexion kept secret from your bed?' The words, as the Schol. remarks, equally apply to Theseus having a mistress or to Phaedra having a lover. Some make *κρυπτὰ κοῖτα* the subject to *ποιμαίνει*.—*ποιμαίνει*, Schol. ἀπατᾷ. So *βουκολεῖν πάθος* in *Aesch. Ag.* 652. (The MS. reading *πημαίνει* was corrected by Canter.)

157. Troezen is called 'a harbour most hospitable for sailors' because the coast of Argolis was ἀλίμενος, *Aesch. Suppl.* 748.

158. φάμαν] 'bad news,' lit. 'ominous report.' Schol. φήμην πένθους τῶν οἰκείων.

160. δέδεται] 'And through grief for what has befallen her she is confined to her bed in sorrow of heart' (lit. 'in her mind,' i.e. from mental rather than bodily ailing).

161. φιλεῖ δέ κ.τ.λ.] 'And it is a common case for a tiresome unhappy bewilderment either from travail or from passionate desire to attend on the peevish temperament (or perhaps, 'the ill-matched union') of women.' The sense is certainly obscure: the Scholiasts interpret *δυστρόπῳ ἀρμονίᾳ* of the natural aversion from food felt by some women during pregnancy. Nauck reads *κακᾷ*, 'bad temper.' The meaning may perhaps be, that the anxieties of a coming confinement are greater when a wife is not cheered by sincere affection.

165. δὲ ἄρα] 'this thrill,' viz. this dread of impending travail. This shows that the chorus is composed of married women. That they were young may perhaps be inferred from v. 710, παῖδες εὐγενεῖς Τροϊζήνιαι, besides that they now speak of themselves as bearing children.

170. σὺν θεοῖσι] 'And, thanks to the gods, she ever comes to me (when invoked), a much-wished-for visitor.'

171. Aristophanes the grammarian, as the Schol. tells us, remarked on this passage that the usual way of bringing the sick Phaedra before the sight of the people would be by the use of the *eccyclema*. But there is evidently much greater beauty and more of nature in the conception of the poet, that Phaedra longed for the fresh air and the light of the sun.

173. νέφος] The gloom on the countenance of the nurse is greater than before. Cf. *Electr.* 1078, οἷδ' ἐγὼ σε—συννεφούσαν ὄμματα. *Med.* 106, ἐξαιρόμενον νέφος οὐρανόθεν.

177. The nurse, whom the poet, after his custom, makes somewhat of a philosopher, addresses Phaedra in a monody which seems to show mixed kindness and peevish impatience. Nothing, she says, seems to please her patient, who ever wants something that she has not got.

178. The μὴ shows that δράσω is the aorist subjunctive, not the future. 'What must I do for you, or abstain from doing?' See inf. 1354.

182. δεῦρο γάρ] 'Before, you talked of nothing but of coming here (viz. into the open air); but now, I dare say, you will be in a hurry to get back to your chamber; for you quickly find out your mistake, and you take pleasure in nothing.'

185. τὸ δ' ἀπὸν] There was a proverb ποθεῖν τὰ μὴ παρόντα.

187. κρεῖσσον δέ κ.τ.λ.] 'Well! 'tis better to be ill oneself than to nurse another. The one is simple, while the other brings both toil and trouble.' (Lit. 'while to the other is joined not only grief of heart but labour of hands.')

188. συνάπτει] used absolutely or without an object, as in *Bacch.* 52, where ξυνάψω means 'I will engage with' the enemy.

192. ἀλλ' ὅτι κ.τ.λ.] '(We might indeed seek relief by death); but whatever other state there is more pleasing than this life, it is veiled in darkness and hidden as under a mist. Thus it is that we have a foolish fondness for the present life, because what we now see shines brightly to us on earth from want of experience of any other life, and from the non-revelation of the state of things in the world below: and so we are carried about by idle stories,' i.e. about ghosts, Cerberus, Charon, &c. This is a fine passage, and has that tone of melancholy so often found in the sentiments of a poet who was dissatisfied with the popular theology, but could find no better.

194. δυσέρωτες] Schol. μανικῶς διακείμεθα περὶ τὴν παρούσαν ζωὴν καὶ πάντ' ἐρῶμεν ταύτης.

197. For οὐκ ἀπόδειξω, forming one notion, Monk com-

pares *Bacch.* 455, οὐ πάλης ὕπο, 'from want of exercise,' and ὥς ἐν οὐ καιρῷ πάρει, 'how inopportune is your arrival,' *ib.* 1288.

198. Phaedra, brought on the stage in a litter, in a natural and beautiful conversation with the nurse, raves about the woods and the hunting-field, which she longs to share with Hippolytus. The poet describes the pettishness of illness with great art: compare the similar passage,—a very fine one,—in *Orest.* 211 seqq.

201. ἐπικράνον] *quasi* ἐπικράνον, some kind of cap or covering confining the hair. It feels to her heavy, and she asks that it may be removed, and that her long tresses may fall free over her neck.

203. χαλεπῶς] 'with pain to yourself,' 'if it is a trouble to you.'

208. πῶς ἄν κ.τ.λ.] 'Oh that from the dewy spring I could draw a draught of clear water, and oh that I could lay me down under the poplar's shade in the grassy meadow, and there take my rest!' Compare *Med.* 173, πῶς ἄν ἐς ὄψω τὰν ἀμετέραν ἔλθοι;

214. οὐ μή κ.τ.λ.] 'Cease to talk aloud on these subjects before the company, uttering as you do words that are close upon madness.'—παρ' ὄχλῳ, not only the chorus, but the spectators generally.—ἐποχον, perhaps a metaphor from an arrow or dart pointed at a mark, and so likely to hit. Cf. *Pind. Ol.* ii. 89, ἔπεχε νῦν σκοπῷ τόξον. *Herc. F.* 984, ἄλλω δ' ἐπεῖχε τόξα.

216. παρὰ πεύκας] to the place where the pinetrees grow, lit. so as to take my stand near them.—βαλῖαις, 'dappled,' *Alc.* 579, *Rhes.* 356.

219. θωῦξαι] a hunter's term, 'to cheer on the dogs.' Cf. *Alc.* 867, *Bacch.* 871, *Prom. V.* 1062. Aristophanes is thought to parody this passage in *Vesp.* 750, μή μοι τούτων μηδὲν ὑπισχνού· κείνων ἔραμαι, κείθι γενοίμαν, ἵνα κ.τ.λ.

220. παρὰ χαίταν] with the hand raised in poising the dart so as almost to touch the hair; an attitude often represented in vase-paintings. The Schol. B says, τῶν θηρίων δηλονότι. He understood it to mean 'close to (or, so as just to miss) their tawny skins.' The only object of such a wish would be to let Hippolytus or the goddess Artemis strike the quarry, she herself being content just to miss it.—δρπακα, *hastile*, the bough or sapling, which is ἐπίλογχον, *cuspidatum*, furnished with an iron or bronze point.

223. κηραίνειν seems connected with *curare*. Hesych. κηραίνει· φθείρει, μεριμνᾷ, φροντίζει. (The first meaning, supposed to be from κῆρ, *fate*, is more doubtful.) We have κείνου προκηραίνουσα, 'caring for him,' in *Soph. Trach.* 29. *Aesch. Suppl.* 976 θῆρες δὲ κηραίνουσι καὶ βροτοὶ τί νιν,

'man and beast alike hold in regard the beauty of youth.'

224. μελέτη is 'practice,' whereas the sense required is τί σοι μέλει; 'why do you care about hunting?' It is possible that we should read μέλεται, used impersonally, as in Theocr. i. 53, μέλεται δέ οἱ ὅτε τι πήρας, and so translate 'Why do you also care about hunting?' i.e. which is a concern only to men. The Schol. gives both τί σοι περὶ κυνηγεσίας μέλει; and τί καὶ σοί, καθάπερ τοῖς ἀνδράσι, μελετάται τὰ κυνηγέσια; The verse, after all, may be an interpolation.

226. δροσερά] The epithet seems used in reference to 209. It here means 'dripping with water.'—πάρα, for πάρεστί σοι, the dative πύργοις depending on συνεχῆς, 'close to the city-walls.'

228. Λίμνας] A low plain near the sea at Troezen was so called, and the epithet ἁλίας shows it was some silted-up creek. Hence ἀκυυάντοις ψαμάθοις in 235, sea-sand no longer washed by the wave. Here Artemis was worshipped as Λιμνάτις. From 1132 inf. it appears that the stadium was on this spot.

231. 'Ενέτας] 'Venetian' horses were early celebrated. Il. ii. 851, Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ ἐξ 'Ενετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων. Strabo, v. p. 212, speaks of ἡμιονίτιδες ἵπποι as being once famous among the Veneti, but it is hard to say what this can mean. Inf. 1131, οὐκέτι συζυγίαν πώλων 'Ενετῶν ἐπιβάσει. These 'Ενετοί were a people in Paphlagonia, whence they afterwards migrated to the Hadriatic (Schol.).

233. νῦν δὴ, modo, forming one expression of time, is answered by νῦν δ' αὖ. 'Just now you were off to the mountain, and you were all eagerness for (lit. were setting out for the desire of) the chase; but now you have changed, and are enamoured of horse-races on the dry waveless strand;' cf. 228.

237. ἀνασειράζει is perhaps purposely used as applicable to the horse-exercises the nurse is speaking of. Hesych. ἀνασειράζει ἀνακρούειν ποιεῖ. Εὐριπίδης Ἱππολύτῳ Στεφανηφόρῳ. Ἰδ. ἀνασειράζων εἰς τὰ ὀπίσω ἔλκων. The meaning is, 'draws you back from following the straight course.'—παρακόπτει, παράκοπον ποιεῖ. Madness is often expressed by a metaphor from the stadium, as ἔξω δρόμου φέρεσθαι, &c.

241. ἄτα] It is hard to say if this should be construed with both verbs. 'I was mad,—it was an infatuation from some deity that caused my fall.'

244. τὰ λελεγμένα] viz. her expressed desire to be hunting in the woods, &c. The γὰρ refers to the covering of the head being regarded as a mark or token of shame.

246. τέτραπται] The eye was thought to be the seat

of modesty (*αἰδώς*). By being again concealed, it has now, as it were, taken that course, as the uncovering the face in a woman was supposed to indicate shamelessness.

247. *ὀδυνᾷ*] Pain is felt from remorse on returning to right views. It is better, i.e. less painful, to perish without a consciousness of right, though madness in itself is an evil.

253. *χρῆν γάρ*] Cf. inf. 619, 645, 925. 'It would have been better for men to have formed moderate friendships towards each other, and not to the very furthest and finest (or extreme) sympathies of the heart.' In *ἄκρος μυελός* there is a physical metaphor from the marrow or spinal cord, which reaches or extends through the entire length to the very extremities of the hollow containing it. It seems to be so used in *Bacch.* 203, *οὐδ' εἰ δι' ἄκρων τὸ σοφὸν ἤρρηται φρενῶν*. Compare Cic. *De Amicitia* xiii. 115, who inculcates the same doctrine, that there should be certain reasonable limits to friendship and affection. The remark here is directed not at Phaedra's love, but at the nurse's own affection for her mistress.

257. *ἀπώσασθαι*] According as the objects of it are worthy or not, men should tighten, or draw closer, and reject a friendship once formed.

258. *ὑπὲρ δισσων*] That one soul should travail both for itself and for another, is a burden hard to bear.

261. *ἀτρεκεῖς*] *ἀκριβεῖς*, *περισσὰς*, 'too minute and careful attention to life.' This doctrine is repeated inf. 469. The precept, to take no thought what we shall eat or where-with we shall be clothed, is essentially the same. Persons who are too particular about themselves, that is, too selfish, are seldom satisfied with the results of all their pains.

262. *σφάλλειν*] 'disappoint.' Cf. 183, 871.

263. *ὑγίειά*] 'prosperity.' Aesch. *Ag.* 972, *μάλα γέ τοι τὸ μεγάλας ὑγείας ἀκόρεστον τέρμα*.

269. *ἄσημα*] A common Atticism for *ἄσημον*, as *οὐκ ἀνασχέτα* (*ἔστιν*) inf. 354. See also 371.

271. *ἐλέγχουσα*] 'by questioning her.'

272. *ἥτις ἀρχή*] She might at least tell how, or from what cause, or when, her malady commenced. But the nurse says it comes to the same thing whichever way you try.

275. *τριταίαν ἡμέραν*, for *τρίτην*, is very unusual, and it is possible that the poet wrote *πῶς δ' αὖ, τριταία γ' οὐσ' αἰσιτος, ἀσθενεῖ*; Compare however *Hec.* 32, *τριταῖον ἤδη φέγγος αἰωρούμενος*. See sup. 135—8.

277. *εἰς ἀπόστασιν*] *usque ad vitae defectum*.

279. *ἤδε* seems to be used because the chorus, standing a little apart, points to where Phaedra is lying. Cf. 283, 958. But we might read *ἤδη*, 'now,' viz. when her husband's attention is likely to be called to her case.

281. ἐκδημος] Inf. 790 Theseus returns from a visit to the oracle.—τι γὰρ νῦν, 'at this present time he is from home.'

285. ἀνήσω] See inf. 900.

292. μεθεῖσα] Supply τὸνδε τὸν λόγον.

294. γυναῖκες αἶδε] 'Here are ladies (or perhaps, 'married women,' cf. 165) to assist in setting right your ailment.'

295. ἐκφορος] 'If your malady is such as can be explained to males.' This passage conclusively shows that the Greek women professed a knowledge of the healing art in maladies of their own sex. The verb ἐκφέρειν is often used in the special sense of publishing or revealing a secret. So Ar. *Thesm.* 472, αὐταὶ γὰρ ἐσμεν, κούδεμί' ἐκφορὰ λόγον. *Eccl.* 442, οὔτε τὰ πόρρητ' ἔφη ἐκ Θεσμοφόρου ἐκάστοτ' αὐτὰς ἐκφέρειν.

303. λόγοις] by reasonable arguments. The nurse proceeds to adopt a tone of some severity; to scold her mistress for her obstinacy, and to hint that if she dies and deserts or leaves desolate her own children, Hippolytus, though illegitimate, may be preferred to them.

305. The construction is, εἰ θανεῖ προδοῦσα σοὺς παῖδας, ἴσθι αὐτοὺς μὴ μετέξοντας κ.τ.λ., 'let me remind you that they will have no share in their father's inheritance.'

309. γνήσια] *ingenua*, the sentiments of a true-born gentleman. Birth and caste were so strongly valued by the Greeks, that they assigned to them mental qualities which they denied equally to the bastard and the slave.

310. τόδε] viz. this argument about the wrong done to your children. The nurse does not seem to suspect as yet the love of Phaedra; see inf. 350—3. Phaedra, of course, shows emotion at the name of Hippolytus; but the cause of her emotion is not understood. It follows that σιγᾶν περὶ τοῦδ' ἀνδρός has a double meaning; but the nurse supposes Phaedra does not wish again to hear that Hippolytus may be her children's successor.

314. δνῆσαι] to serve the cause of your own children by living and not deserting them by your death.

315. φιλῶ τέκνα] Fond as I am of my children, there is another matter of uncertainty on which I am likely to be shipwrecked, i.e. my love for another, which is greater than my love for them.

316. ἀγνὰς μὲν] This use of μὲν in a question is peculiar; see *Alcest.* 147, *Med.* 1129. In the next verse, μὲν is attached to χεῖρες, and corresponds to φρήν δ' ἔχει μ. Our idiom is, 'Your hands, I suppose, are guiltless?' Here the μὲν follows ἀγνὰς, as it would seem, from the necessity of the metre.

318. ἐπακτοῦ] brought on you from without; not due to any fault of your own. The Schol. refers this to the influence of sorcery.

321. *ἐκεῖνον*] Like *illum*, as differing from *eum*, *αὐτόν*, this pronoun is used when the object is spoken of with emphasis: 'May I never be seen to do *him* any harm.' The point of reply is perhaps simply this: 'as *he* has not offended me, I have no wish to vex or hurt him in revenge.' Or it may mean, 'May I never, by my conduct, give *him* reason for wronging me.'

322. *ἐξάλπει*] 'incites you.' Monk compares *Alc.* 346, *οὐτ' ἂν φρέν' ἐξάλοισιμι πρὸς Αἴβυν λακεῖν αὐλόν*. The γάρ implies an ellipse. The sense is, 'But there must be *something* to vex you, or you would not think thus of death.'—*θανεῖν*, viz. *δοῦναι*, sup. 277. But the word contains a poetic allusion to the suicide. Compare *σὺν ἐκσῶσαι βίον* in 314, by which the nurse means recovery from her malady. She has no idea what is really in the mind of her mistress.

324. *ἐν δὲ σοί*] 'but in your case,' i.e. in dealing with you, 'I shall be found wanting in resources.' More simply, 'I will not let you die, if I can help it; though perhaps my earnest entreaty will be vain.' In this case, we must supply *ἔδσω* with *ἐκοῦσα*. But it is possible to supply *ἀμαρτάνεις*, and thus *ἐν σοί* will be nearly the same as *διὰ σέ*, 'you do not intend to wrong me, yet you are the person who causes my failure in dealing with the case.' But this meaning is the less likely from the action accompanying the remark, and showing strong emotion.

327. *κακά*] 'My story, if you know it, will bring a mischief to *you*.' You, as responsible for my conduct in the absence of Theseus, will have to bear his resentment.

328. *σοῦ μὴ τυχεῖν*] 'to fail in persuading you.' No greater harm, says the nurse, can happen to me than that. Cf. *Med.* 259, *τοσούτον οὖν σου τυγχάνειω βουλήσομαι*. *Orest.* 701, *τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλεις*, i.e. *τοῦ δήμου*. *Aesch. Suppl.* 151, *μὴ τυχοῦσαι θεῶν Ὀλυμπίων*.

329. *ὀλεῖ*] 'You will die for it; *that* is a greater evil than failing to persuade me.' She adds, 'To *me* however death brings credit,' and therefore it is not equally *κακόν* to me. To commit suicide under such circumstances was regarded as honourable; and Phaedra has already determined what course to pursue. But she only alludes to it under the ambiguous word *τὸ πρᾶγμα*.

331. *ἐκ τῶν γὰρ κ.τ.λ.*] 'Yes, I do conceal my intention; for you would prevent it, and it is a good intention in a bad case.' The love of another is *αἰσχρόν*, and the way she has resolved on for getting clear of it is *ἐσθλόν*.

332. *οὐκοῦν κ.τ.λ.*] 'Then, if your intention is honourable, you should inform me of it, and you will get the more credit for it,' i.e. because it will be the more known.

335. σέβας] Phaedra cannot resist the solemn adjuration of a suppliant hand, and resolves to reveal her secret. With great skill, the poet makes her begin the narrative in rather a roundabout way, by reference to the loves of Pasiphaë and Ariadne.

343. ἐκείθεν] 'from that cause,' viz. unfortunate love. — οὐ νενωστὶ seems to have a double sense, 'in my family long ago,' and 'in me for some time past.' Schol. προγονικὴν τινα δυστυχίαν δυστυχοῦντες τοῦτο πάσχομεν.

345. πῶς ἂν κ.τ.λ.] 'I wish *you* would say for me what I have to say,' i.e. would spare me the pain of the revelation. A very clever verse, made use of by Aristophanes in *Equit.* 16. The nurse somewhat pettishly replies that she has no idea what all these riddles mean.

349. θατέρω] 'Then *I* have to endure the painful part of it.' This admission justifies the abrupt question which follows: 'Are you then in love with somebody?' This verse proves that the nurse had no knowledge or suspicion of the matter.

351. ὅστις ποτε] The comic poets say τὸν δεῖνα τὸν τοῦ δεῖνα, *Ar. Thesm.* 622. It is a formula of avoiding the mention of a name.

352. σοῦ τὰδ' κ.τ.λ.] 'It was not I that said it, but yourself.' The statement is not denied, but in some measure evaded by attributing it to another.

353. The nurse is highly excited when she hears the name, and the avowal in connexion with it. She feels, perhaps, that the word δλεῖ in 329 has an ominous import. She turns to the chorus, and says, 'Ladies, this is not to be borne! I shall not survive this terrible blow, but will face death at once.' The four verses 354—7 admirably express the strong emotion of the speaker, composed as they are of short sentences.

359. κακῶν ἐρῶσι] A discreet person may desire an evil as the least bad of two alternatives. Here the nurse thinks it a less evil to die by her own hand than to be put to death by the enraged Theseus.—Κύπρις κ.τ.λ., 'Cypris, it seems, was not merely a goddess, but something greater (if that can be), since she has ruined, through love, you and me and the whole family besides.' The words have reference to the declaration of the goddess in the prologue (50) that she will bring punishment on her enemies: the innocent shall be involved in the ruin of the guilty. Phaedra's love, it will be remembered, was part of the scheme for taking vengeance on Hippolytus, v. 27. Compare also τύχα Κύπριδος inf. 371.

362. δῖες] Addressed to the nurse; but δλωλας (v. 368) to Phaedra.—ἀνήκουστα, *non audienda*, quae nunquam audiri debebant. So οὐ ῥητόν, οὐ λεκτόν, inf. 846, 875.

365. *κατανύσαι*] 'before I arrive at your state of mind,' or suffer your distress. Elmsley well compares *Soph. El.* 1451, *φίλης γὰρ προξένου κατήνυσαν*. There seems to be an ellipse of *ὁδόν* both here and *inf.* 743.

367. *τρέφοντες*] which form, as it were, the food of man; which accompany him through life.

369. *τίς ὁδε χρόνος;*] 'What sort of life is this which now awaits you all day long?' What sort of feelings will yours be pending the arrival of Theseus?

371. *ἄσημα*] See on 269. 'It is no longer doubtful in what part of the horizon this ill-luck sent by Cyprius is setting.' As hope or good fortune is compared to the rising of a sun or star, so misfortune is compared to the setting. So *Prom. V.* 100, *πῇ ποτε μόχθων χρή τέρματα τῶνδ' ἐπιτεῖλαι*;

373. In a beautiful and interesting speech Phaedra comments on the causes of unhappiness in life. In some the love of idleness, in others the love of pleasure, deters them from the path of duty. She describes the method she herself adopted to overcome her love; and she ends by inveighing against the frailties of her own sex, which are the frequent cause of shame and disgrace to the offspring.

374. *προνώπιον*] the foreland or headland which juts out furthest to the east in the coast of the Peloponnesus.

375. *ἄλλως*] 'on other occasions than this;' 'in a general way.' *Arist. Ran.* 931, *ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα*.

376. *διέφθαρται*] 'is marred in its happiness.'

377. *κατά*, in the sense of *διὰ*, is common in Attic Greek. *Schol.* οὐχ ἁμαρτία τῆς γνῶμικῆς φύσεως ἁμαρτάνουσιν, ὅπου γε πολλοὶ αἰσθανόμενοι τὸ ἀγαθὸν προκρίνουσιν αὐτοῦ τὸ κακόν. 'It seems to me that, if they fare worse than they might, it is not through any natural fault of judgment; for good sense is given to many; rather, we should view the matter in this light:—we know what is right both from instruction and by experience; but we do not carry it out in practice, some of us through indolence, others because we prefer pleasure of some other kind to duty.' This is like the doctrine of Aristotle in *Eth. Nic.* x. 5, that the pleasure we take in one pursuit is so much discouragement to *ἐνέργεια* in another pursuit.

384. *λέσχαι καὶ σχολή* are Greek rather than English ideas,—leisure for discussion and for speculation is spoken of as a 'pleasant evil' because it is so much time taken from active life, and devoted to *ἀργία*, which is in itself an evil.

385. *αἰδώς τε*] 'There is shame too,' viz. *ἡ κωλύει ἐκπονεῖν χρηστὰ*. In construction, the word is continued from *ἡδοναί*, but in sense it gives an additional reason why men decline to act on principle. The *Schol.* seems to be

wrong in saying ταῖς αἰσχροῖς ἡδοναῖς συγκατηρίθμησε τὴν αἰσχρὰν αἰδῶ. The two kinds of shame spoken of, the one not a bad kind, the other the plague of families, are (1) true modesty and a naturally retiring disposition, (2) the false shame that fears conventionality, and looks only to what men will say, when a question of duty is before one. Like the two kinds of ἐρις mentioned in Hesiod, *Opp.* 12, so there were two sorts of shame, *ibid.* 316 and *Il.* xxiv. 45, αἰδῶς, ἥτ' ἀνδρας μέγα σίνεται ἡδ' ὀνύνησιν. The latter is denounced as ἄχθος ὤκων, because it often makes men fear to do right.

386. ὁ καιρός] If the time and occasion for each had been plain, there would not have been one and the same word to express two very different ideas. The two feelings are apt to be confounded and mistaken, and so both came to be called alike αἰδῶς.

388, 9. ταῦτ' οὖν κ.τ.λ.] 'When once then I had made up my mind on these subjects, it was no use for me to take *drugs* in the hope of altering my views.' She alludes to the usual recourse to φάρμακα in cases of disappointed love, and she says with emphasis that it was useless to try these, since they could not alter her moral convictions on the subject, even if they could cure her of her love.—διαφθερεῖν, to alter, enfeeble, or invalidate, as διαφθεῖρειν γνώμην, Aesch. *Ag.* 905, χεῖρα, *Med.* 1055, πειθῶ, *Tro.* 967.

391. καὶ σοί] even to you, who are but a servant.—γνώμης ὁδόν, 'the course I judged it right to pursue.'

394. ἐκ τοῦδε] 'from that time forth.' Her first resolve was to conceal her passion, because she had no confidence in the advice of friends, nor in the tongue which can lecture others while it is full of evil and malignity itself.—θυραῖα, *aliena*, *inf.* 409.

398. τὴν ἀνοιαν] 'my love-fit.' Schol. τὸν ἔρωτα. A common euphemism; so ἀφροσύνη, *sup.* 164. The second effort was to bear her trial with fortitude, and try to master it by conscious virtue, and fidelity to her husband.

400. οὐκ ἐξήνυτον] 'I did not succeed.' Cf. *Bacch.* 1100, ἀλλ' οὐκ ἤνυτον, *Andr.* 1132, ἀλλ' οὐδὲν ἤνευ.—τοῖς γ, for τούτοις, the Homeric (or demonstrative) use of the article; though others read τοισίδ'.

402. βουλεύμασιν] Schol. ἡ σιωπῶν καὶ σωφρονεῖν, ἡ ἀποθανεῖν.

403. καλά] Supply δρῶσαν. In the next verse δρώσῃ is the dative after μάρτυρας.

405. τό δ' ἔργον κ.τ.λ.] 'I knew too that not only the indulgence of love but even the malady itself brought discredit; and beside this, I was well aware that I was a woman, and an object of hatred to all.' These are

alleged as additional motives to justify her resolution of suicide.

407. *ὥς δλοῖτο*] An imprecation on the wife who, by first proving herself faithless to her spouse, brought discredit on all the sex, and made it *μίσημα πᾶσιν*.

411. *δταν γάρ*] The example was set by the rich, and followed by the poor; 'for when the well-born approve what is disgraceful, it will assuredly seem right and proper to their inferiors.'

413. *ἐν λόγοις*] The mere profession of virtue, where there is the will to sin in secret, the poet regards as detestable hypocrisy. He wonders how such wives can ever look their husbands in the face without fearing lest the very walls should bear witness to their misdeeds. A very fine and eloquent passage.—*τέρεμνα*, 'the rooms.' Schol. *τὰ στέγη τῶν οἰκῶν*. For *στέρεμνα*, from the rigidity of structure. Cf. *Alc.* 455, *δυναίμην δέ σε πέμψαι φάος ἐξ Ἀἴδα τέρεμνων*. Inf. 776.

419. *ἀποκτείνει*] 'It is this very feeling and conviction,' viz. of the fatal evil of a woman's frailty, and the dread of disgrace from it, 'that is now causing me to meditate suicide, that I may never be found guilty of dishonouring my husband, nor the children I have borne to him.' She had stated her strong sense of the guilt of being faithless, and she admitted the strength of the temptation; she repeats therefore that she has resolved to die to escape the risk of guilt.—*ὥς μὴ*, i.e. *ἵνα μὴ ἀλῶ κ.τ.λ.* For the syntax with the participle cf. *Ar. Ach.* 662, *οὐ μὴ ποθ' ἀλῶ περὶ τὴν πόλιν ὧν ὥσπερ ἐκεῖνος δεῖλος*.

426. *ἀμιλλᾶσθαι*] 'They say this is the only thing that stands the wear and tear of life, viz. an honest and good intention, if ever one has it; but the base among mankind are exposed, when it so happens, by time itself, which holds a mirror to show them what they are really like, as one would hold it to some young maiden.' The sense appears to be that time makes bad men see their own hideousness. Schol. *παρελθόντων τῶν ἔργων αἰτῶν, ὥσπερ ἐν κατόπτρῳ τεκμήρια καὶ σκιάς τῶν παλαιῶν αὐτῶν ὁρῶμεν ἀμαρτημάτων*.

431. *ἀπανταχῇ*] 'under every aspect,' i.e. not merely in a moral, but in a social and political point of view. (Schol. *καὶ εἰς τοὺς εὐγενεῖς καὶ τοὺς ἀγεννεῖς*.)

432. *καρπίζεται*] 'produces as its fruit.' *Aesch. Theb.* 597, *ἀτης δρουρα θάνατον ἐκκαρπίζεται*.

433. The nurse, surprised at the revelation she has heard, now changes her tactics, and persuades her mistress to regard falling in love as an ordinary affair, not deserving of any serious action on her part, i.e. not as a reason for committing suicide.

ib. ξυμφορὰ ἡ σή] 'this misadventure of yours (or, 'this account of your love') caused me at the moment serious alarm.' She had said ὡς μ' ἀπώλεσας, *sup.* 353; but she now pretends to be wiser, and to think nothing of it.

437. περισσόν] 'extraordinary.' See 445, 948. περισσοί φῶτες, *Bacch.* 429. *Med.* 296, παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.

442. θανεῖν] *emphatic.* 'By my troth! it does not pay those who fall in love with other people, or who are yet to do so, if they have to die for it!'—λύει, for λυσιτελεῖ, as in *Med.* 151, 566, 1112. *Alc.* 627.

443. Κύπρις γάρ] There is some ellipse here: (No doubt your feelings are deeply moved) 'for Cypris is not bearable if she comes with great force upon one.' The metaphor seems taken from the attack of some powerful bird of prey; similarly Plato, *Phaedr.* p. 252 c, has τὸ τοῦ πτερονύμου ἄχθος φέρειν.—πολλή, cf. *Orest.* 1200, τὸ πρῶτον ἦν πολλὸς παρῇ. *Hor. Carm.* i. 9, 19, 'in me tota ruens Venus.'

444. τὸν εἰκοντα] 'the person who yields to her influence she pursues with slow and gentle step; but when she finds one out of the common way and proud of his own strength, she takes and makes sport of him in a way you would hardly believe,' i.e. with great violence. Cf. *Hec.* 1160, ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων. *Ar. Ach.* 12, πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν; For the doctrine of the folly of obstinate resistance compare *Soph. Antig.* 713 seqq. By ἡσυχῇ the nurse means that the troubles and the consequences of love are not so serious when it is reasonably yielded to as when it is obstinately resisted. The moral is, that it is natural to comply with, but unnatural to contend against, the emotion. Her present view is, to bring *Phaedra* and *Hippolytus* together, by representing it as not very wrong in itself, and, under the circumstances, even expedient.

449. ἥδ' ἐστὶν κ.τ.λ.] 'She it is who causes increase and inspires that desire from which all of us creatures who inhabit the earth are produced.'

451. γραφάς] Not 'writings' probably (*Schol. Isotopias, ποιήματα*), but 'paintings' are meant by this word. The mythical subjects on the thousands of Greek vases still existing are mostly of this kind, and the poet uses *γραφῇ* in this sense, *inf.* 1005, *Ion* 271, *Troad.* 687, and so *Aesch. Ag.* 233, 1300. On the other hand, we have no certain evidence of a written literature existing at this period. Written letters (as *inf.* 879), or brief prescriptions on *σανίδες* (*Alc.* 967), are clearly different in their nature. In the next verse, ἐν μούσαις has the general sense of 'conversant with litera-

ture,' and may be taken in either way. So ἐγὼ καὶ διὰ μούσας καὶ μετάρσιος ἤξα, *Alc.* 962. *Ion* 638, θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν.

456. ἀλλ' ὁμῶς] Though some mortals have been carried to heaven through love, yet they do not make away with themselves or refuse to live with the other gods, but bear their fate contentedly.

458. ξυμφορᾷ] 'their fortune,' or perhaps (if we suppose some irony) 'their misfortune,' or 'their love' (sup. 433). They acquiesce in a fate they cannot avoid, and do not attempt to avoid it. By the genitive, a notion of inferiority or inability to resist would be expressed, as ἡμέρου νικώμενος, *Aesch. Suppl.* 982.

459. οὐκ ἀνέξει, scil. ἐρώσα.—ἐπὶ ῥητοῖς, your father ought, it seems, to have begotten you on special conditions, or with other gods for masters, if you are not to be content with the present laws; i.e. you should have been born with special exemption from human frailty. *Plat. Symp.* p. 213 A, ἐπὶ ῥητοῖς εἰσὶν ἢ μή; *Thuc.* i. 13, ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι. *Ibid.* 122, ἡκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ.

462. πόσους κ.τ.λ.] 'Well, now, how many do you suppose there are in full possession of their senses, who, when they see their wives are unfaithful to them, pretend not to see it?' The argument now dwelt upon is, that if Phaedra is in love, she had better say nothing about it, and not take it seriously to heart; since that is the usual practice of mankind.—μή δοκεῖν, see sup. 119.

464. ἡμαρτηκόσι] 'when they have gone astray,' viz. through love,—a common sense of ἀμαρτάνειν, e.g. inf. 507. Many fathers, says the nurse, help their own sons in their loves, rather than take serious offence. *Schol.* πόσους οἶει πατέρας—τοσοῦτον ἀπέχειν τοῦ μέμφεσθαι ὥστε καὶ συγκάμνειν εἰς τοὺς ἔρωτας αὐτοῖς. Cf. *Orest.* 685, καὶ χρὴ γὰρ οὕτω τῶν ὁμαιμόνων κακὰ συνεκκομίζειν. *Elect.* 71, δεῖ δὴ με—συνεκκομίζειν σοὶ πόρους. *Frag. Dict.* 340, πατέρα τε παισὶν ἠδέως συνεκφέρειν φίλους ἔρωτας.

466. λανθάνειν κ.τ.λ.] 'that what is not creditable should be kept out of sight.'

467. The nurse proceeds to show that some reverses and troubles must be looked for in life, and that it is as much out of place to try to make it quite perfect as it would be in a carpenter to fit and polish with the closest possible nicety the beams and rafters of a house.—ἐκπονεῖν is *elaborare*, to try the ἀτρεκέῖς ἐπιτηδεύσεις βίотου, sup. 261. By χρῆν she means that they never ought to have attempted it at all, or to have believed in the possibility of it. Cf. 467, 619, 925. It seems that we must read οὐδ' ἀν for οὐδέ, the ἀν being required by the sense if not by the metre. 'For

neither would they rightly or reasonably (καλῶς) finish with exactness the roof with which houses are covered.' Compare Aristot. *Eth.* i. 3, τὸ γὰρ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασιν τοῖς λόγοις ἐπιζητητέον, ὥσπερ οὐδὲ ἐν τοῖς δημιουργουμένοις.

469. ἐς δὲ κ.τ.λ.] i.e. σὺ δὲ, πεσοῦσα εἰς ὄσπιν τύχην πέπτωκας, πῶς δοκεῖς ἐκνεῦσαι, 'quomodo te putas saluam euasuram.'

471. ἀλλ' εἰ] 'No! if you have on the whole more good than bad (in life), for one who is a mortal you will not be badly off.' This doctrine is more fully expounded in a very fine passage, Eur. *Suppl.* 199. See also Arist. *Eth.* x. ix. § 5, ἀγαπητὸν ἴσως ἐστὶν εἰ πάντων ὑπαρχόντων δι' ὧν ἐπιεικεῖς δοκοῦμεν γίνεσθαι, μεταλάβοιμεν τῆς ἀρετῆς.

474. λήξον] 'have done with,' 'cease once for all, thus insulting and defying the power of the gods.'

477. νοσοῦσα] 'Since you are in love, try to bring your passion in some way or other under control' (or, perhaps, 'bring it to a happy termination'). Schol. μὴ ἡττῶ τῆς νόσου, ἀλλὰ γενναίως φέρε καὶ ἐπὶ πέρας ἄγε αὐτήν. The nurse goes on to suggest a trial of some kind of charm to beguile her (or his, cf. 511) mind, θέλγειν. She alludes to these φίλτρα θελκτήρια, as a new idea, inf. 509. She appears in her own mind to mean the telling the whole affair to Hippolytus; but she uses as yet very cautious language.

480. ἦ τὰρα] Cf. *Alc.* 642, 732, sup. 441, and for the sentiment, *Med.* 407.

484. ὁ αἶνος οὗτος] The advice of your nurse, to bear it, is better than your own resolution, to commit suicide, though your motive is honourable (401). But it is more agreeable to listen to advice that will save you, than to praise which is earned by such an intention as yours. Phaedra retorts that she cares more for her good name than for what is agreeable to hear. It is this latter, she says, that is the ruin of states. See Arist. *Ach.* 636 seqq.

491. διστέον, i.e. δεῖ με διειδέναί (περὶ) τοῦ ἀνδρός] The masculine ἐξειπόντας represents ἐξειπούσαν, because a woman always speaks of herself in the masculine. For διειδέναί see *Med.* 518. The genitive depends on the notion of determining one thing as distinct from another. Possibly τὰνδρός may stand for τὰ (τοῦ) ἀνδρός, 'the intentions of the man;' but the crasis more commonly represents τοῦ ἀνδρός. Schol. ἀλλὰ πειρατέον τῆς γνώμης τοῦ Ἱππολύτου, ποῖος ἔσται πρὸς τὰ λεγόμενα. The point to be ascertained is, whether Hippolytus, when informed of her love, will favour her wishes or spurn them. By εὐθὺν λόγον a true and plain-spoken account of Phaedra's love is meant. The nurse is conscious that she is proposing a desperate remedy, but she justifies it by the imperative duty of wishing to save so valuable

a life. Her view appears to be, that Hippolytus, like ordinary men, will probably listen to the proposal. Many persons, placed in the same predicament, would come to the same conclusion as the nurse, who is not therefore to be hastily decried as an immoral old beldame. The life of her mistress is paramount in her thoughts.

493. ἐπὶ συμφοραῖς] 'dependent on circumstances such as these.'

494. σώφρων] 'capable of self-control.'

498. οὐχὶ συγκλήσεις] 'Do shut that mouth of yours, and not again give utterance to such very disgraceful proposals.' The idiom is the same as in Soph. *Ajax*, 75, οὐ σὶγ' ἀνέξει μηδὲ δειλίαν ἀρεῇ;

501. τοῦργον] What I propose to carry out, and do, viz. to effect your safety, is better than the empty name of virtue which you glory in. The one may be, if you please, disgraceful, but it will save your life; the other may be high principle, but it will cause you to lose it.

504. μὴ—προβῆς] Do not, I pray you, advance beyond words in this matter,—do not proceed from disgraceful proposals to disgraceful action. She admits the proposition is plausible (εὖ λέγεις) to save life at the sacrifice of virtue. If, she adds, you go on thus speciously suggesting αἰσχρὰ, I shall be reduced to the very course which I now shun, viz. compliance with my passion.—ὑπεργασμαι, 'I have subjected.' She says this to make the nurse believe the proposed remedy is now needless. Rightly understood, the dialogue is extremely natural, and the passage shows a great knowledge of a woman's character. It also brings Phaedra before us as a woman of heroic virtue, and one who prefers her honour to her life.

507. εἴ τοι δοκεῖ] If such are your sentiments, viz. that virtue is more precious than life itself, your best course would have been not to fall in love at all; but, as you have, follow my advice, which is the next best thing to be done, i.e. the best under the circumstances, and better than the suicide which you meditate.—χρῆν μὲν οὐ κ.τ.λ., the same as οὐκ ἐχρῆν, οὐ φημί, οὐκ οἶμαι, οὐκ εἶκε, &c. The negative belongs to ἐχρῆν, otherwise it would have been χρῆν σε μὴ ἀμαρτάνειν. See *Alc.* 682, 939, inf. 645.

508. εἰ δ' οὖν] Supply ἡμαρτες, 'but, as you have given way to such a frailty,' &c.

509. κατ' οἴκους] The nurse makes this statement as an excuse to go and tell Hippolytus her mistress' love for him. Hence she evades the question put to her in v. 516.

511. ἐπ' αἰσχροῖς] 'on disgraceful terms.' See on v. 459.—βλάβη φρενῶν, because potent drugs might affect the intellect. Cf. 389. It would seem therefore that the charm is to be administered to Phaedra. But the Schol. under-

stands it as a stimulative potion to be administered to Hippolytus.

512. *γένη κακή*] Schol. ἀντὶ τοῦ εἰ μὴ ἀπειθήσασα κωλύσεις με.

514. *σημεῖον*] some token. It was part of the process, in applying a charm, to obtain from the person to be acted on some portion of his garment or some article he had worn. See Theocr. ii. 53, τοῦτ' ἀπὸ τᾶς χλαῖνας τὸ κρᾶσπεδον ὤλεσε Δέλφισ. Virg. *Ecl.* viii. 91, 'Has olim exuvias mihi perfidus ille reliquit, Pignora cara sui.'

518. *φανῆς*] This seems a confused construction between *ὅπως μὴ φανεῖ* and *δέδοικα μὴ φανῆς*.

519. *ἀν φοβηθείς*] equivalent to *ὅτι πάντα ἀν φοβηθείης*. So *Rhes.* 80, πάντ' ἀν φοβηθείς ἴσθι δειμαίνων τόδε. Thuc. vii. 42, ὁρῶν τὸ παρατείχισμα ῥαδίως ἀν ληφθέν.

520. *μηνύσης*] The one thing which Phaedra dreads is that which the nurse has secretly determined on. There is great tragic art in this part of the plot.

523. *ἀγὼ φρονῶ*] 'what I have in mind,' viz. Phaedra's love. Arist. *Ach.* 446, Τηλέφῳ δ' ἀγὼ φρονῶ, 'may what I wish befall Telephus!'—*φίλοις*, i.e. to Hippolytus. By the use of the plural she throws Phaedra off her guard. By *ἀρκέσει* is meant, that if the goddess favours her plan, she, the nurse, will be content to communicate the secret to Hippolytus.

525. The chorus deprecates inordinate love, and wonders that propitiatory sacrifices are not offered to so mighty a power. The loves of Hercules for Iole and of Dionysus for Semele are cited as examples of the fatal power of the god. The sentiment is similar in Aesch. *Prom.* 915. *Cho.* 585. Soph. *Ant.* 781, and *Med.* 627 seqq.

ibid. δ, for δς, unless we should read ὁ κατ' ὁμμάτων στᾶζων πόθον εἰσάγεις κ.τ.λ.—*ἐπιστρατεύσῃ*, see *Med.* 1185.

529. *ἄρρυθμος*] irregular, inordinate, without rule or restraint. Schol. *ἀμετρός τις καὶ ἄτακτος*.

531. *ὑπέρτερον*] We may either regard this as an epithet, and supply *ταιοῦτόν ἐστιν*, with the Schol., or we may suppose a somewhat mixed construction, *ὑπέρτερόν ἐστιν ἢ δ' ἴησιν Ἔρως*. Cf. Theocr. ix. 33, οὔτε γὰρ ὕπνος οὔτ' ἔαρ ἐξαπίνης γλυκερώτερον, οὔτε μελίσσαις ἀνθεα, ὅσσον ἐμὴν Μῶσαι φίλαι. The ancients had a notion that the moon and the stars could exercise a sudden influence on the mind, and so people used to be called 'moon-struck,' and Shakespeare says 'then no planets strike' (*Hamlet*, i. 1).

536. *τερέμνοις*, i.e. *ναοῖς*] See sup. 418. 'It is to no use that Hellas offers hecatombs of oxen to Zeus and Apollo, if it pays no worship to Love.' Compare Plat. *Symp.* p. 177 A, οὐ δεινὸν ἄλλοις μὲν τισι θεῶν ὕμνους καὶ παιῶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δὲ Ἐρωτι, τηλι-

κοῦτω ὄντι καὶ τοσοῦτω θεῷ, μηδὲ ἓνα πώποτε τοσοῦτων γε-
γονότων ποιητῶν πεποιηκέναι μηδὲν ἐγκώμιον; *Ibid.* p. 189 c,
ἐμοὶ δοκοῦσιν οἱ ἄνθρωποι παντάπασι τὴν τοῦ ἔρωτος δύναμιν
οὐκ ἡσθῆσθαι, ἐπεὶ αἰσθανόμενοι γε μέγιστ' ἂν αὐτοῦ ἱερὰ
κατασκευάσαι καὶ βωμοὺς, καὶ θυσιάαι ἂν ποιεῖν μεγίστας, οὐχ
ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτὸν, δέον πάντων
μάλιστα γίγνεσθαι.

542. διὰ πάσας συμφορὰς λέναι means to leave no kind
of fortune (or misfortune) untried in his dealings with man.

545. τὰν μὲν κ.τ.λ.] 'In the first place, there was that
young girl in Oechalia, not yet joined in the marriage-bed,
but hitherto without a husband or bridal rites, who was
separated from her home by being taken over the sea, like
some fury speeding on her course of destruction, and was
given by Cypris as a wife to the son of Alcmena, with blood
and smouldering fire and marriage-songs of murderous
intent.' The allusion is to Iole, the daughter of Eurytus,
whose city Oechalia was taken and sacked by Hercules to
obtain possession of the maid. See *Soph. Trach.* passim.

547. There is a somewhat unusual *imesis* here for
ἀποξεύξασα οἴκων. So *Phoen.* 329, ἀπήνας ὁμοπτέρου τὰς
ἀποξυγείσας δόμων. *Aesch. Cho.* 663, ὥσπερ δεῦρ' ἀπεξύγην
πόδας.

557. συνέλποιτε δν] 'ye can tell with me what is the
progress of love.' Below, we should perhaps read with
Kirchhoff *νυμφευσαμένα*, 'for her who gave birth to Jove-
born Bacchus she (Cypris) caused to marry by a fate ending
in her death, and sent to her last sleep by a consuming
thunderbolt.' Semele is here meant, who was brought to
bed with Dionysus amidst thunder and lightning, *Σεμέλη
λοχευθεῖσ' ἀστραπηφόρῳ πυρὶ*, *Bacch.* 3. If we retain *νυμ-
φευσαμένα*, it must virtually have the sense of *νυμφευθεῖσαν*.
Cf. *Bacch.* 28.

563. *δεινὰ* is here the nominative. 'For with terrible
power she everywhere breathes on created things, and like
a bee flits hither and thither,' i. e. she is as restless and
ubiquitous.

565. The nurse has communicated to Hippolytus,
under a solemn promise of secrecy, her mistress' passion
for him. He is deeply indignant at the hearing, declares
his oath is not binding, being made only with his tongue
(612), i. e. without full knowledge of the circumstances, and
denounces the whole race of women. Phaedra and the
chorus, who are listening to the altercation in the house,
are thoroughly alarmed, and Phaedra is confirmed in her
former resolution to commit suicide (600).

ibid. ἐχειργασμεθα] 'we are undone.'

567. ἐκμάθω] 'I would fain learn,' or, 'let me learn.'
A use of the hortative conjunctive by no means common in

the first person unless combined with *φέρει*, as in 864. Cf. inf. 1354. *Heracl.* 559, ἀλλ' ἐλευθέρως θάνω. *Herc. F.* 1058, σίγα, πνοὰς μάθω.

574. *τίς φίμα*] 'what ill-omened sound.'

579. *πομπίμα φάτις*] Schol. ἡ ἐκ τῶν οἴκων πεμπομένη φωνή.

585. *ὅπα*] 'where it is.' So *Ar. Ach.* 748, ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα. She hears voices as within the house, but cannot say precisely where the conversation is being held.

589. *προμνήστριαν*] 'a match-maker.' See *Ar. Nub.* 41, and for the true office and meaning of the word, which is very inadequately conveyed by the English term, *Plat. Theaet.* p. 149 D.

591. *προδέδοσαι*] 'you are the victim of treachery.' This, if it has reference to *προδοῦσαν* in 590, must mean that Phaedra has been undone by the officiousness of the nurse, who meant well, but failed in inducing Hippolytus to keep the secret. Hence *φίλως, καλῶς δ' οὐ* in 597.

601. *ἀναπτυχαί*] Schol. αἱ ἀκτῖνες, καθὼς τὸ σκότος ἀναπτύσσουσι. So in *Ion* 1445, λαμπρὰς αἰθέρος ἀμπτυχαί, and *ib.* 1516, ἐν φαειναῖς ἡλίου περιπτυχαῖς. Neither word seems capable of exact translation; they were terms perhaps borrowed from Anaxagoras. Hippolytus now comes on the stage, angrily talking to the nurse, and declaring he will reveal the whole matter to Theseus. The threat seems intended only to frighten her, since in v. 656—8 he acknowledges the obligation of the oath which he here declares is not morally binding.

602. *ἄρρητον*] 'that ought never to have been uttered.'

605. *εὐωλένου*] generally an epithet of the well-shaped arm of a woman, seems here intended to please, 'this handsome arm and hand.' Schol. τῆς καλὸν βραχίονα ἐχούσης. Compare *εὐπήχεις χεῖρας*, sup. 200.

608. *τί δέ*, 'Why should I be silent (or, perhaps, 'how should I ruin you?') if there is no harm in what you have told me?' Her answer is, 'What I have told you is not fitted for the ears of all.' Schol. ὁ περὶ γάμων μῦθος οὐκ ὀφείλει λεχθῆναι πᾶσι.

610. *τά τοι καλὰ κ.τ.λ.*] If words are good, it is better they should be spoken before many. Cf. 332. The sense is, *ἔτι καλλίω ἐστὶν ἐν πολλοῖς λεγόμενα*.

612. *ἡ γλῶσσα κ.τ.λ.*] The meaning is, that the words of the oath were uttered without a full knowledge of the facts of the case, and therefore the oath is not binding. In casuistry, this holds good. Aristophanes, who in *Ran.* 1471 and elsewhere ridicules this verse, gives it a wrong meaning by making the remark a general one. It is clear that the verse was often quoted, even by Plato, in a sense which the poet never intended. Cicero renders it (*De Off.*

iii. 29) 'juravi lingua, mentem injuratam gero.' Plautus, *Rudens* 1355, 'meus arbitratust, lingua quod juret mea.'

616. Hippolytus, in a very fine speech, denounces the whole race of women as treacherous, and contends that man would have been happier if that 'fair defect of nature' had never been created. The so-called misogynism of Euripides was probably limited to his dislike of woman's faithlessness. Here again, he has had the misfortune to be misrepresented by many.

ibid. κίβδηλον] 'debased,' 'counterfeit,' 'worthless,'—a term applied to alloyed money.

619. παρασχέσθαι] Supply ἀνθρώπους as the subject, which thus becomes the same as that to πρίασθαι, i.e. 'to have had them supplied.' The Schol. wrongly took the sense to be χρήν σε παρασχεῖν.

623. ἕκαστον] is the subject, not the object; 'each for the value of the price paid,' or of moral worth according to the value, good sons or bad ones.

625. πρῶτον] At the very outset, and by the mere intention of marrying, we sacrifice the happiness of our homes. (Not, of course, to be confounded with πρῶτον μὲν). —ἐκτείνουμεν, affligimus, 'we lay low,'—a metaphor from a wrestler's throw, as in *Med.* 585, ἐν γὰρ ἐκτενεῖ σ' ἔπος, 'a single word will floor you.'

627. τούτῳ] by the mere fact that the father is willing to pay money to get rid of her.

631. κόσμον] 'ornaments,' ἐσθῆτα κόσμον τ', *Alc.* 161. The fair bride is compared to a statue, which the possessor takes delight in dressing to the life. Perhaps there is an allusion to the ceremony of vesting the statue of Athena Polias in the Acropolis with the embroidered peplos. Compare Plat. *Phaedr.* p. 252 D, ὡς θεὸν αὐτὴν ἐκείνον ὄντα ἑαυτῷ οἶον ἀγαλμα τεκταίνεται τε καὶ κατακοσμεῖ. *Ar. Plut.* 940, Πλούτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει.

632. ἐκπονεῖ] 'tricks her out.' Cf. 467.

633. ὑπεξελῶν] Taking or withdrawing from his store of domestic happiness, as it were, so much to place on a worthless statue.

634. ἔχει ἀνάγκην] He cannot evade one of two alternatives; either he is glad to keep a wife he dislikes, because she has creditable relations, or he has a good wife, and by that counterbalances and outweighs the evil of having a father and a mother-in-law who are hurtful to his interests. The poet does not contemplate the probability of both the wife and the parents-in-law being desirable; and here he certainly does not state the case fairly. But he seems to mean, that if the marriage is not a fortunate one, all that the husband can do is to balance the good against the bad.

638. τὸ μηδὲν, Schol. τὸ μηδὲν οὔσα πρὸς σύνεσιν γυνή,

ἀλλ' ἀνωφέλῃς τῇ εὐηθείᾳ ἰδρυται. ὡς ἐπὶ ἀνδριάντος δὲ τὸ ἰδρυται] If a man must have a wife as a plaything in his house, let her be a pretty simpleton; for your clever women are more prone to cunning plots against their husbands.

644. μωρίαν] 'The artless and simple-minded woman has the charge of levity (loose conduct) removed from her.' So *Heracl.* ποῖα πεδί' ἀφαιρεθείς. *Troad.* 486, δὲ ξερεψα παρθένους—ἐκ χερῶν ἀφηρέθην. Cf. τὸ μῶρον inf. 966.

645. Construe πρόσπολον μὲν οὐ as if the clause following had been μόνον δὲ τοὺς θῆρας. See on 507. 'Now to married women no maid-servant ought ever to have had access, but rather we should have put to dwell with them creatures that have mouths to bite but not to talk, that so they (the beasts) might not have had it in their power to speak to anyone, nor to receive a word from them (the women) in return.' It seems best to make θῆρες rather than γυναῖκες the subject to εἶχον, because it thus becomes a comment on ἀφθογγα, 'mute beasts that they might speak to no one.'—ἴν' εἶχον, see *Prom.* V. 768, inf. 930.

649. δρῶσιν] Schol. μηχανῶνται.

651. ὡς καὶ σύ] He illustrates his dislike of women-servants by the present case. 'Just so you have now come to me for a proposal to make me a partner in the sacred bed of my father.' Cf. *Andr.* 1245, 'Ελένω ξυναλλαχθεῖσαν εὐναίους γάμοις. We might also take ἐλθεῖν ἐς συναλλαγὴν τινί τινος to mean 'to come to a bargain with somebody about something.' But the dative in ἡμῖν ἦλθες (in the former sense) may be compared with *Prom.* V. 366, ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνου βέλος.

654. εἰς ὦτα] 'dashing the water into my very ears,' as if to wash out of them the pollution of hearing such a proposal.

655. οὐδ' ἀκούσας] The meaning is, δὲ οὐ δοκῶ ἀγνεύειν οὐδ' ἀκούσας τοιάδε, 'even for hearing such things,' i.e. if I think that my very ears require expiation. *Ar. Lysist.* 1182, νῦν οὖν ὅπως ἀγνεύσετε.

657. αἰρεθῆναι δροκίς is 'to be caught and held by oaths.'—ἀφρακτος, 'off my guard,' i.e. without knowing what the purport and object of the oath was.

658. ἔσχον] Schol. οὐκ ἂν ποτε ἀπεσχόμεν τοῦ εἰπεῖν.

659. ἐς τ' ἄν] supply ᾗ. See sup. 37. The Schol. remarks that the absence of Hippolytus is a stage-contrivance to give Phaedra time and opportunity for composing the false accusation against him, and for arranging her plan for suicide.

663. εἶσομαι] When I have had a taste of your audacity I shall know what it is.

664. ἐμπλησθήσομαι] 'I shall never be satisfied,'

'never have my fill of hating women.' Arist. *Ach.* 237, ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

666. καὶ ἐκείναι] If I am hard upon them it is because they *also* are bad. This use of καὶ can hardly be rendered in our idiom. Compare κάμει, inf. 668.

670. τίνας τέχνας] 'What arts have we now or what arguments, since we have failed in our scheme, to undo the knot of his threat?' i.e. how can we prevent the story being told to Theseus?

676. ἀδίκων ἔργων] Conscious of the wrong she is about to do in accusing Hippolytus, Phaedra asks what aid she can expect from the gods.

677. τὸ γὰρ κ.τ.λ.] Schol. τὸ γὰρ νῦν πάθος παρὸν παντὸς τοῦ βίου δυσεκπέρατόν ἐστιν. Cf. inf. 884. Perhaps ἐρχεται hardly means more than ἐστιν, unless the evil now present is spoken of as also progressive. There is some difficulty in the syntax of βίου, which is certainly out of place if construed with πάθος. The sense would be simple if we could read τινι, i.e. Ἰππολύτῳ.

683. οἶα] an exclamation, 'what mischief you have done me!'

685—6. οὐκ εἶπον] 'Did I not tell you—foreseeing as I did your intention—to be silent on the subject by which I am now being brought to this humiliating position?' She foresaw the nurse's intention, and had begged her not to tell her love to Hippolytus, sup. 520. The genitive φρενὸς is peculiar. Schol. οὐχὶ τὸ προπετὲς τῆς διανοίας προνοουμένη ἐκέλευον σιωπᾶν καὶ μὴ ἐκφαίνειν τὴν ἐμὴν ἐρωτικὴν κάκωσιν; Perhaps it depends rather on the implied notion of ὑσθημένη. The addition of νῦν shows that the Schol. misunderstood κακύνομαι.

687. ἀνέσχου] scil. σιγῶσα.

688. καινῶν λόγων, viz. the false accusation against Hippolytus.

690. καθ' ἡμῶν] He will tell against *me* what was really your fault, i.e. that I not only loved him, but desired that he should know it.

696. τὴν διδγνώσιν] Your vexation at the result makes you unable to distinguish what was really a good intention on my part from a bad one.

700. The order of the particles is εἰ δέ γε εὖ ἔπραξα κ.τ.λ. 'Very true, you may blame me now; but let me tell you, if I had succeeded, you would have called me wise for my conduct.'

701. πρὸς τὰς κ.τ.λ.] 'For it is according to our successes or failures that we possess wisdom or folly,'—our success is the measure of the wisdom we get credit for.

702—3. Phaedra peevishly rejoins, 'What! is this

right and satisfactory to me, to join issue with me in words, when it is by words that you have inflicted on me this wound?' Schol. *ισολογείν μοι καὶ ἐκ τῶν ἰσῶν ἀμφισβητεῖν*. Elsewhere, as in *El.* 1052, *γυναικα γὰρ χρή πάντα συγχωρεῖν πόσει*, the verb means 'to agree with,' like *προσχωρεῖν πόλει*, *Med.* 222.

707. *κακά*] This word belongs only to *παρήνεσας*, while the adverb refers also to *ἐπεχείρησας*.

715. *προστρέπουσα* (if the reading is correct, and not *προτρέπουσα*) seems to mean *προσέχουσα τὸν νοῦν*.

717. *προσθεῖναι*] Cf. 951.

718. *πρὸς τὰ νῦν πεπτωκότα*, 'as matters have now turned out'; a metaphor from dice.

721. *ἐπ' ἔργοις*] 'with' or 'after doing' disgraceful deeds. Cf. *Troad.* 1022, *κάπὶ τοῖσδε σὸν κάρα ἐξῆλθες ἀσκήσασα*.

724. *καὶ σύ γ' κ.τ.λ.*] 'And do you (i.e. unlike the nurse) give me good counsel in the matter.'

727. *ἡσσηθήσομαι*] 'I shall be the victim of a fatal passion.' Cf. inf. 976, *εἰ γὰρ παθὼν γε σοῦ τάδ' ἡσσηθήσομαι*, 'if I shall stand second to you by having to submit to this treatment.' *Alc.* 697, *γυναικὸς ἡσσημένοις*.

730. *ὕψηλός*] 'conceited.' He will say my fate was deserved, and he will regard it as a triumph of virtue over vice.

731. *μετασχών*] She here seems to charge Hippolytus with being a party to and sharing in the attachment. Perhaps the poet says this to justify an injustice so glaring as the false accusation of Hippolytus. But Phaedra may merely mean that he will share with her in the consequences of her love, viz. in the death that awaits her; while she may wish the chorus to suppose he had really made advances to her. In *σωφρονεῖν* there seems to be a double sense, 'to be more humble for the future' and (as the chorus are to understand it) 'to be chaste.' Schol. *μετριάξειν καὶ μὴ ὑψηλοφρονεῖν ἐπὶ ταῖς ἐτέρων δυστυχίαις*. Cf. 1034.

732. Phaedra leaves the stage to carry out her fixed resolve of committing suicide. The chorus wish that they could fly away to some place of rest from their trouble, either to a gloomy cavern in a steep cliff, or to the amber-stream in the far-off west, or to the gardens of the Hesperides. They then apostrophize the ill-starred Cretan bark that conveyed Phaedra to the port of Athens.

ibid. *κευθμῶνες* are the hollows (*χηραμοί*, *Il.* xxi. 495) in smooth inaccessible rocks where sea-birds breed. The word *ἡλίβατος* perhaps contains the root of *λείος*, 'smooth,' the *ἡ* being merely a euphonic prefix.

735. *ἀρβείην δέ*] 'and O that I could soar aloft,' &c., i.e. that so I might soar on wings to the shore of the

Hadriatic. In the time of Euripides, very little was known of the geography of the north parts of Italy, viz. those not including the settlements of Magna Graecia. Hence the 'amber-stream' was entirely mythical, albeit the poet would seem here to identify Eridanus with the river Po. Quintus Smyrnaeus, v. 625, ἤλεκτρον τ' ἐπὶ τοῖσι διειδέα, τὸν ῥά τε φασιν ἔμμεναι ἡελίοιο πανομφαίοιο θυγατρῶν δάκρυ, τὸ δὲ Φαέθοντος ὑπὲρ κταμένοιο χέαντο μυρόμεναι μέγалоιο παρὰ ῥόον Ἑριδάνοιο. The Schol. remarks that these places are mentioned either as sympathetic with grief (in the fates of Io and the sisters of Phaethon) or as having witnessed a metamorphosis of the human form, Io being changed into a cow, the sisters of Phaethon into trees. It is rather remarkable that both the Greeks and the Romans should have rightly explained amber as the exudation from a tree.

743. ἀνύσαιμι] See on 365.

744. Ἰνα κ.τ.λ.] 'Where the Sea-King of the deep-blue lake no longer allows sailors a passage to reach that sacred boundary of the sky which is upheld by Atlas.' The ancients regarded the earth as fixed, and the sky as a rotating brazen vault, χάλκεον οὐδας, the lower margin of which rose like a wall out of the deep ocean-stream, and was kept in its place, i.e. in its proper balance and rotation, by Atlas, who held the 'pillars of earth and sky' in the far west. (See the note on *Prom. V.* 356.) By this descent from heaven to earth the gods were supposed to visit man. Milton, *Ode to the Nativity*, "She (Peace), crown'd with olive green, came softly sliding Down through the turning sphere." Quintus Smyrnaeus, xiv. 224, αἶψα δ' ἐς Ἡλύσιον πεδίων κίεν, ἧχι τέτυκται οὐρανοῦ, ἐξ ὑπάτοις καταβασίῃ τ' ἀνοδὸς τε ἀθανάτοις.

746. Hartung reads κύρειν for κύρων from the Schol., who explains it by πρὸς τὸ ἐγγίξειν εἰς τὸν ὠκεανόν. Usually (as in *Prom. V.* 738) κύρειν takes the genitive; but like τυγχάνειν (*Aesch. Cho.* 698) it seems also to take the accusative.

748. κρήναι τε κ.τ.λ.] The poet seems to place the Isles of the Blest on the extreme verge of the horizon, where the gods themselves have contact with earth.

752. ὦ λευκόπτερε κ.τ.λ.] 'O white-sailed Cretan bark, that through the surging wave of the briny sea didst convey my queen from a happy home for a marriage most disastrous to her peace!'—δνασιν, the accusative in apposition to the sentence. Schol. εἰς τὴν κακὴν ὠφέλειαν τοῦ γάμου, εἰς ἀπόλαυσιν κακῶν.

758. ἀπ' ἀμφοτέρων] It seems that this is to be construed with δύσσορσις, 'with a bad omen from both shores (Crete and Attica), or at least from the Cretan land, it flew to the far-famed Athens.' It was thought unlucky for

a ship to leave any shore with a bad omen. Cf. *Troad.* 409, οὐτὰν ἀμισθὶ τοὺς ἐμοὺς στρατηλάτας τοιαῖσδε φήμαις ἐξέπεμπες ἂν χθονός. Schol. ὧντως γὰρ ἀπὸ τῶν δύο, ἀπὸ τε τῆς Κρήτης καὶ τῆς Ἀττικῆς, κακὰ σημεῖα ἐφάνησαν αὐτῇ. But he adds, that some interpreted ἀπ' ἀμφοτέρων to mean the omens from her parents on leaving her home.

760. Μουνίχου] Munychus is the eponym hero from whom the port of Munychia was said to take its name. Schol. ὀπηνίκα ἐν τῷ Μουνυχίῳ λιμένι παρέβαλον τὰς ἀρχὰς τῶν σχοινίων καὶ ἔδησαν ἐν αὐτῷ καὶ ἐξέβησαν ἐν τῇ γῇ, τὸ τηνικαῦτα ἢ Ἀφροδίτῃ κακὸν ἔρωτα ἐπεμψε τῇ ἐμῇ δεσποίνῃ.

763. ἀνθ' ὧν] 'in consequence of which omens from both places.' Schol. ἀφ' ὧν τῶν κακοσῆμων οἰωνῶν.—κατεκλάσθη, 'she broke down in her reason through the terrible passion of unlawful love sent by Aphrodite.' Cf. *Od.* iv. 538, ὥς ἔφατ', αὐτὰρ ἔμοιγε κατεκλάσθη φίλον ἦτορ. Both ἐρώτων and Ἀφροδίτας depend on νόσφ.

765. χαλεπῇ δὲ κ.τ.λ.] 'And being over head and ears (sunk deep) in a distressing ailment, she will adjust to her white neck and tie upon it a noose hanging from (a beam of) her bridal chamber, unable to bear the shame of a lot in life that has become hateful to her, and preferring to it the report which will give her a good name, and endeavouring to drive from her mind her grievous love.' For καταιδεῖσθαι see *Helen.* 805, μή νυν καταιδού, φεύγε δ' ἐκ τῆσδε χθονός.

776. βοηδρομεῖτε] 'Come to the rescue, all who are near the house!' The proper meaning of βοή is 'a call for aid,' as in *Aesch. Ag.* 1320, ἀστοῖσι κηρύσσειν βοήν. *Oed. Col.* 886, τίς ποθ' ἡ βοή;

780. ἀμφιδέξιον] Schol. διστομον, i. e. with a double edge, the handle being in the middle, as was commonly the case with primitive stone hatchets, and as the form is to be seen on early Greek vases.

782. τί δρῶμεν;] The hesitation to enter, on the part of half the chorus, is a stage-contrivance to obtain delay, since the plot required that the suicide of Phaedra should be carried out. Thus in *Aesch. Ag.* 1315 a council is held by the chorus whether they should rush into the palace at the death-cry of Agamemnon.

786. ὀρθώσατε] 'Put straight the limbs as you lay out the poor corpse.' For ἐκτείνειν see *Alcest.* 349. 366.—οἰκούρημα, 'a sad end this of one who had the care of the house.' *Heracl.* 700, αἰσχροὺν γὰρ οἰκούρημα γίγνεται τόδε.

792. ὥς θεωρόν] Schol. ἀντὶ τοῦ ἀπὸ μαντείας. Cf. 281. It was the custom for the whole household to receive with joyful welcome one who returned from the oracle with a garland on his brow.

794. εἰργασται, in a medial sense, and virtually=

πέπονθε. 'Surely no harm has been done to old Pittheus, has it?' Similarly *Elect.* 277, ὑπ' ἐχθρῶν οὐ' ἐτολμήθη πατήρ. For the inquiry of the welfare of the family, and the evasion and ambiguity of the answers, compare *Alc.* 514 seqq. *Ibid.* 516, πατήρ γε μὴν ὠραῖος, εἴπερ οἴχεται.

799. συλᾶται] 'Am I being robbed of the life of one of my children?' Like λητίζεσθαι, συλᾶν is specially applied to bandits or pirates.

803. παχυνθεῖσα] Lit. 'congealed,' 'stiffened' by grief. Aesch. *Cho.* 74, κρυφαίοις πένθεσιν παχυνομένη. *Il.* xvii. 112, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.

807. φύλλοις] So the herald is κατάσκιος κλάδοις ἐλαίας, Aesch. *Ag.* 476, and Creon is κάρα πολυστεφῆς παγκάρπου δάφνης in *Oed. R.* 82.

809. ἀρμούς] 'the fastenings of the door,' the μοχλὸς (bar) or κλῆθρα (bolt, or hasp, or both). He speaks to the servants within. See *Med.* 1315—17, Aesch. *Cho.* 864.

815. πάλαισμα] 'the desperate effort of your own hand.'

816. ἀμαυροῖ] 'throws a dark shadow over your life.'

817. The ῥῆσις of Theseus, consisting of dochmiacs alternating with iambics, denotes the greatest excitement and distress. Vv. 817—29 nearly correspond (metrically) with 836—47.

818. τὰ μάκιστα] 'I have suffered woes that go beyond all the toils I have endured.' The labours of Theseus, like those of Hercules, were celebrated in the old lore.

820. κηλὶς] 'A blight (or blot) on my happiness caused by some demon,—nay rather, a total destruction of life by making it not worth living.' Schol. καταφθορὰ ζωῆς ἀβιωτοποιός. Cf. inf. 867.

822. κακῶν πέλαγος] See on Aesch. *Prom.* 765, δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

831. πρόσωθεν] 'From some far-back time I am bringing back on myself an ill-luck sent by the gods (or by the angry spirits of the mighty dead) through the crimes of some of my forefathers.' The doctrine of ancestral guilt, bringing a ban or curse on posterity, (ἄγος), was strongly held by the Greeks, and it occurs alike in history and in tragedy. It was connected with their views of fatalism, and seemed a ready way of explaining misfortunes for which they were not personally responsible.

834. οὐ σοὶ μόνῳ κ.τ.λ.] Compare *Alcest.* 417, οὐ γάρ τι πρῶτος οὐδὲ λολίσθιος βροτῶν γυναικὸς ἐσθλῆς ἤμπλακες.

841. πότνια, καρδίαν would better agree with the metre of 822. For the accusative after βῆναι cf. *Ar. Nub.* 30, ἄταρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; The meaning is, 'what caused the event that so touched your heart as to cause your suicide?'

844. στέγει] 'conceals within it.' *Oed. Col.* 15, πύργει μὲν οἱ πόλιν στέγουσιν. *Oed. R.* 341, ἤξει γὰρ αὐτὰ, κἄν ἐγὼ σιγῇ στέγω. The question, of course, is impatiently put.

847. ὀρφανεύεται] The transitive occurs *Alc.* 165, 297.

852. Perhaps ὅσον, ἰὼ τάλας, κακὸν ἔχει δόμος.

855. τὸ ἐπὶ τῷδε] The chorus fear the possible consequences of the suicide to themselves, for not having prevented it; or, perhaps, they anticipate the fate of Hippolytus, or at least the violent resentment of Theseus. The Schol. takes it in the first sense.

858. ἐπιστολάς] 'charges or injunctions respecting her marriage and her children.' Cf. *Prom. V.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς, and *Trach.* 155, παλαιὰν δέλτον ἐγγεγραμμένην ξυνθήματα. These are the earliest instances, perhaps, of *written wills*. The genitive is here used as λόγοι τινοί, 'words on a subject,' ὀξεῖά σου βάξις, *Ajac.* 998, 'a sudden report about you.'

860. θάρσει] Theseus anticipates some protest against a second marriage, like that in *Alc.* 305.

862. τύποι σφενδόνης] The mark or impress of the bevil (or rim) of the gold-set gem; or rather (Schol.) the impression of the seal itself within the setting, τὴν ἐπικειμένην σφραγίδα τῷ δεσμῷ. So περιβολαὶ σφραγισμάτων inf. 864 are the tie or fastening of the letter held together by the seal. *Plat. Resp.* ii. p. 359 E, καθήμενον οὖν μετὰ τῶν ἄλλων, τυχεῖν τὴν σφενδόνην τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς χειρός. —προσσαινοῦσι, 'greet my sight.' So παιδὸς με σαίνει φθόγγος, 'steals on my ears,' *Antig.* 1214. *Prom. V.* 854, εἰ τῶνδε προσσαίνει σέ τι. *Rhes.* 55, σαίνει μ' ἐννυχὸς φρυκτωρία.

864. ἐξελίξας] 'undoing,' 'opening out,' διαπτύξας, inf. 985; or perhaps, 'unwinding' the string. Cf. *Herc. F.* 977. *Troad.* 3. Schol. τὰς περιπλοκάς ἀναλύσας.

866. ἐκδοχαῖς.] Schol. κατὰ διαδοχὴν.

867. ἀβιωτός] Cf. 821. Perhaps ἐμοὶ γ' ἂν οὖν κ.τ.λ., 'To me certainly the condition of my life would be unbearable to meet with, in regard to (i.e. in consequence of) what has been brought about by the gods.' The ἂν is wanted to εἶη, which cannot here express a wish. But Schol. A so explains it, ἐγὼ μὴ ἐπιζήσαιοιμι πρὸς τὸ μέλλον γενέσθαι.

873. κακόν] Perhaps κακῶν, 'I see an omen of evil from some one (i.e. the death of Hippolytus from Theseus) as clearly as if I were a prophet.' The Schol. says "these verses are not found in some copies;" and the ὁμοιοτέλετον in δόμους and κακόν seems against their genuineness.

874. τόδε] He sees the name of Hippolytus in the letter.

879. οἶον] a short way of expressing διότι τοιούτον εἶδον.

880. φθεγγόμενον] 'as if it had a voice to speak.' This is said in reference to βοᾷ δέλτος.

882. ἐν πύλαις] So Arist. *Ran.* 838, ἔχοντ' ἀχάλινον ἀκρατὲς ἀθύρωτον στόμα. 'This I can no longer keep within the doors of my mouth, hard as it is to let it pass them, so dire an evil!' See sup. 677. The Scholiasts explain 'an evil difficult to escape from.'

886. ἀτιμάσας] 'He has paid no regard to the holy eye of the all-seeing Zeus,' but supposed his crime would escape detection. Cf. Aesch. *Suppl.* 374, τὸν ὑπόθεν σκοπὸν ἐπισκόπει, φύλακα πολυπόνων βροτῶν. Schol. ἀντὶ τοῦ τὸν πατρῶον Δία ὑβρίσας.

887. ἀλλ' ὦ κ.τ.λ.] The poet well makes the utterance of the fatal curse the result of a momentary excitement. The passion of Theseus is shown by his prayer that Hippolytus may die that very day.

890. σαφεῖς] This word often means ἀληθεῖς, as in σαφὴς φίλος, λόγος, μῦθος, *Med.* 72. The sense is, 'if, as I believe (εἴπερ), the curses you promised to fulfil for me were real, and not vain words.'

891. ἀπεύχου] lit. 'unpray,' i.e. retract this prayer of your's. 'You will have reason to know hereafter' (they add) 'that you were in the wrong.'

893. καὶ πρὸς γ' κ.τ.λ.] Schol. πρὸς τούτοις καὶ ἐκβαλῶ αὐτὸν ἐκ ταύτης τῆς γῆς. He means (cf. 897) that even if the curse should not take effect, he will banish his son, who will therefore have to suffer one of two evils. For the next verse compare *Prom.* V. 886, δυοῖν δὲ θᾶτερον βουλήσεται.

900. ἐξανεῖς] 'relaxing.' Usually the ἐξ has more force in this compound than the ἀνὰ, and so ἐξανιέναι means 'to send forth,' *Bacch.* 762, *Oed. Col.* 1375. But in *Androm.* 718 it means 'to loosen, to undo a knot.' Cf. sup. 285, ἀνήσω οὐδὲ νῦν προθυμίας.

902. Hippolytus, wholly unconscious of the cause of his father's anger, comes to inquire. He is met by the sight of Phaedra's corpse, and it must be admitted that his philosophising on such an occasion is pedantic and out of place.

908. οὐπω κ.τ.λ.] A short way of saying οὐπω χρόνος παλαιός ἐστιν ἐξ οὗ ἐδέρκετο. Cf. Thuc. i. 6, οἱ πρεσβύτεροι—οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες.

913. λίχνος] 'curious,' 'inquisitive.' A mind that seeks to know everything is fain to inquire even into evils. This is a sort of apology for πολυπραγμοσύνη, a habit particularly disliked by the independent Athenian.

916. μάτην] This word is sometimes added superfluously when any failure or vain result is described. So in Aesch. *Cho.* 831, λόγοι θνήσκοντες μάτην.

923. ἀλλ' οὐ γάρ] 'However, as your subtle philosophy is ill-timed, I fear your tongue may have run into excess (or overshot the mark) from your misfortunes.'

925. Theseus attributes the quiet and self-possessed demeanour of his son to hypocrisy, and wishes that there were some mark (χαρακτήρ, *Med.* 519) to distinguish men's minds as well as their faces, in which case (ὡς) the insincere friend might be self-detected, just as a criminal is sometimes detected by his own look.—For χρῆν cf. 507, 619.

929. ὅπως ἐτύγχανεν] 'an honest voice as well as one according to circumstances,' i.e. directed solely by expediency without regard to truth.—ὡς, like ὅ' εἶχον sup. 647.

932. διαβαλὼν ἔχει] 'persisted in misrepresenting me.'—ποσοῦμεν, 'have we got into trouble with you without being at all in fault?' See on 1150.

935. παραλλάσσοντες] 'rambling,' 'straying away from their proper seat in your mind.'—The Scholiasts for the most part take ἐξεδροί in a transitive sense, 'causing me to lose my sober senses.' But a better explanation is μαινόμενοι, ἐξεστηκότες, ἄδικοι, παραλογιστικοί. We might perhaps read ἐξεδρον, i.e. ὥστε εἶναι, or παραλλάσσειν may even be transitive, as in *Antig.* 298, τοῦτ' ἐκδιδάσκει καὶ παραλλάσσει φρένας χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἰστασθαι βροτῶν.

936. Theseus, amazed at the audacity, as he thinks it, of his son, breaks out in an invective against man's insincerity in general, and ridicules the Orphic doctrines which have brought about such a result in his son.

938. εἰ γάρ κ.τ.λ.] 'For if it (viz. men's audacity) shall continue to grow in bulk in proportion to a man's life, and he who comes after is to be a villain in excess of him who went before, it will be necessary for the gods to add a new earth to this world of ours, which shall be large enough to hold those who are dishonest and base by nature.' The meaning is, that vice and deceit so increase, that soon there will be no room left for rogues; the whole earth will be filled with them. Or the poet may intimate, that it will become impossible for honest men to reside on the same earth, where a majority are dishonest.

946. ἐς μίασμα] Schol. ἐπεὶ ὅλως ἐτόλμησας ἐλθεῖν εἰς τὸν τῆς Φαίδρας ἔρωτα, ὅπερ μίασμα καλεῖ. The γε expresses the ironical taunt against one who professes sanctity, but has been detected in crime. Cf. 955. He calls on his son to look him in the face, and say what his Orphic doctrines are really worth.

948. περισσός] See on 437.—ξύνει, sup. 17.—ἀκήρατος, 73.

951. προσθεῖς] 'Since I should thus bring on the gods the charge of folly for being so ill-judging.' Cf. sup. 717.

952. ἤδη νῦν] i nunc, 'Go, now, and boast of your

schooling; trade in a diet on lifeless (vegetable) food, and with Orpheus for your lord and master go on playing the fool, and holding in honour the mystic obscurities of many a written precept, now that you are caught!' In *καπηλεύειν* there seems a reference to the profits made by the 'Ορφεοτελεσταί in teaching the Orphic and Pythagorean doctrines. The Schol. less correctly renders it by *χλεύαζε, ἀποπλάνα ἀνθρώπους*. Cf. Aesch. *Theb.* 540, *ἐλθὼν δ' εἰκεν οὐ καπηλεύσει μάχην*, 'he seems likely to drive no small trade in fighting.' The abstinence from animal food appears to have been common to the Orphic and Pythagorean systems. See Plato, *Legg.* vi. p. 782 c, *Ar. Ran.* 1032, 'Ορφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι. Hor. *Ep. ad Pis.* 391, 'silvestres homines sacer interpres-que deorum caedibus et victu foedo deterruit Orpheus.'

957. *σεμνοῖς*] 'fine.' So *σεμνὸν δῶμα, ὄνομα, σεμνὴν ἐσθῆτα, &c.*

958. *τοῦτο*] viz. the fact that she cannot appear as a living witness against you.

959. *ἀλίσκει*] The falsity of your professed innocence is made clearer by the fact of her death.

960. *ποῖοι—τίνες*] These words are commonly combined, but the contrary order is more usual, as in Aesch. *Suppl.* 888, *οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα;* Theocr. ii. 90, *ἐς τίνας οὐκ ἐπέρασα, ἢ ποίας ἔλιπον γραίας δόμον;*

961. *τῆσδε*] i.e. *νεκροῦ τοῦδε*. Cf. 279, 482. The sense is, 'What verbal evidence of your guilt *could* be greater, or what protestation of your own innocence more credible, than the ocular proof supplied by her death?'

964. *κακὴν ἐμπορον*] She made a bad bargain if she gave a more valuable commodity, life, in exchange for a less valuable one, revenge.—*τὰ φίλτατα*, 'all that was dearest to her,' her own existence.

966. *τὸ μῶρον*] the want of modesty, *impudicitia*. Cf. 644. It is intended to meet a plea which Hippolytus may make, that the advances came from Phaedra, and met with no response from him. This appears to Theseus altogether improbable. He is the man of the world, and has a history of his own which tells the other way.

970. *τὸ δ' ἄρσεν*] Their sex, which has more resolution and more power to resist, aids them as an ally in the struggle. The Schol. took the meaning quite differently, *συγγνώμην αὐτοῖς παρέχει τὸ ἀνδρας εἶναι ἐν ἀμαρτίαις, ταῖς γυναιξὶ δὲ οὐ*. See *Electra* 1035—40.

971. *ἀμιλλῶμαι*] 'Why do I thus contend with you in arguments, when the corpse is before us, the clearest witness of your guilt?' Cf. *Suppl.* 195, *ἄλλοισι δὲ 'πόνησ' ἀμιλληθεῖς λόγῳ τοιῷδε*.

976. σοῦ] 'If I shall have to submit to be so treated by you.' In syntax this depends on ἡσσηθήσομαι, though its place in the verse rather implies παθὼν ὑπὸ σοῦ. See on 727.

977. Σίνις] A bandit so called infested the Scironian rocks in the neighbourhood of the Isthmus of Corinth. He was called πιτυοκάμπτῃς from tying his victims to pliant pines and tearing them asunder by the recoil. From this and similar experiments he was stopped by Theseus, who hurled him from the cliff into the sea. 'If,' says Theseus, 'I am tamely to suffer this at your hands, Sinis will say in Hades (or, his fate will be interpreted to say) that he was not killed by me, but that I was an empty boaster.'

982. τὰ πρῶτα] What was formerly first in prosperity, viz. the house of Theseus, has been turned upside down, so as to become the contrary. Cf. *Med.* 409, καὶ δίκαια καὶ πάντα πάλιν στρέφεται.

983. Hippolytus makes an eloquent and spirited defence. He is 'rude in his speech,' but will try to show that his whole course of life has been one the opposite to sensual indulgence. This is a very noble passage, and not to be ridiculed or underrated because the poet makes Hippolytus talk philosophy out of season.

ibid. ξύστασις] 'earnestness,' *mentis intentio*. *Alc.* 797, τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. *Thuc.* vii. 71, ὁ ἐκ τῆς γῆς πεζὸς—πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε. The plural noun has a different sense in *Andr.* 1088, *Thuc.* ii. 21, *circulos*, 'meetings.'

984. τὸ μέντοι κ.τ.λ.] 'This charge however, though it has fair arguments in its favour, yet, if one fully explains it, is not a fair one.'

986. ἀκομψος] 'wanting in eloquence.' The notion of κόμπος, κομπάζειν, is that of pretentious talk. So *Troad.* 646, κομψὰ θηλειῶν ἔπη. *Rhes.* 625, τρίβων γὰρ εἰ τὰ κομψά. *Suppl.* 426, κομψός γ' ὁ κῆρυξ.

988. ἔχει μοῖραν] *Schol.* ἀντὶ τοῦ ἔχει δὲ καὶ τοῦτο λόγον. *Aesch. Eum.* 454, αὐταὶ δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. 'Now this too (this deficiency in a special gift or faculty) has something to be said for it; for those who make a poor figure among the really wise are more skilled in speaking before the multitude.' This perhaps contains an allusion to Cleon, who, in the year of this play (B.C. 429), which was also that of the death of Pericles, succeeded to the leadership of the Athenian demos.

990. ξυμφορᾶς] The position in which I stand before you as a culprit.

992. ὑπῆλθες] 'you made me the subject of your suspicion.' *Schol.* ὑπέδραμες, παρελογίσω.

993. κούκ] *Schol.* περισσὸς ὁ καί. More fully he should have said καὶ οὐκ ἔδοξας ἐμὲ ἀντιλέγειν.

995. σωφρονέστερος] He replies to the charge in v. 948.

997. μὴ ἀδικεῖν] i.e. τοῖς μὴ π. ἀδικεῖν, 'to adopt as friends not such as are ever trying to act dishonestly, but those who have too much honour either to propose what is wrong or to requite their associates with immoral services.'

1000. ἐγγελαστής] A man may have a friend to make him a subject of his banter, or he may be friendly to an acquaintance before his face, but laugh at him behind his back. To this sense the next verse points. He means that he selects proper objects for his regard, and then treats them with respect and sincerity.

1002. ἐλεῖν] 'to convict me.'

1005. γραφῇ] 'in painting.' See on 451. The Schol. wrongly explains ἐν τοῖς ἀναγνώσμασιν, imagining that written literature must be meant.

1007. καὶ δὴ κ.τ.λ.] 'Well! perhaps this alleged continence of mine does not convince you; it is for you then to show in what way I was corrupted by her.' This was a favourite argument with the rhetoricians, to establish a case by probabilities, ἐκ τῶν εἰκότων.

1009. ἐκαλλιστεύετο] The passive form occurs *Med.* 947, *Bacch.* 407. Similar verbs are ἀριστεύειν, κρατιστεύειν.

1011. ἔγκληρον] 'Did I expect, on the death of Theseus, to be his heir, and not only to succeed to his palace, but also to his wife?' Literally, 'to a marriage with a portion attached to it.' Schol. μετὰ τοῦ δόμου καὶ τὴν ἔγκληρον καὶ εὐπορόν σου λαβεῖν εὐνήν. By the law the property would go to the nearest blood relation, though by will a man might leave both his wife and his property to another.

1012. οὐδαμοῦ φρενῶν] Lit. 'rather I was nowhere at all in respect of sense.'

1013. τοῖσι σώφροσιν] 'You will perhaps say, a man may be chaste (not covet the wife), but yet he may wish to hold the chief power.' We might take the verse interrogatively, and (with the Schol.) refer σώφροσιν to worldly prudence: 'Or will you say that tyranny has any charms for people of sense?' It seems however more probable that σώφρων bears the same sense in 1007 and 1013. Compare *Soph. Oed. R.* 587—9. The poet takes the opportunity of expatiating at some length on this favourite theme.

1014. διέφθορε, as in *Soph. Elect.* 305, is perhaps transitive. In *Med.* 226 the active perfect is διέφθαρκα. But in *Il.* xv. 128 we read μαινώμενε, φρένας ἤλε, διέφθορας.

1016. ἀγῶνας] This allusion to the great games is, of course, an anachronism. The Schol. strangely explains ἐν τῇ κυνηγείᾳ καὶ ἐν τῇ φιλοσοφίᾳ.—πρῶτος, 'to stand first as victor in the contests, but to enjoy continued prosperity as the second man in the state,' i.e. leaving the risk and the

responsibility of ruling to another. There is a similar sentiment in *Ion* 625, *δημότης ἂν εὐτυχῆς ζῆν ἂν θέλοιμι μᾶλλον ἢ τύραννος ὦν.*

1019. *πράσσειν*] Here used in a general and indefinite way, 'one has the means of acting without the risk,'—the influence without the danger that attends government.

1022. *οἷός εἰμ' ἐγώ*] 'to attest what *my* morals are,' i.e. if you could have proved my innocence by cross-questioning her. The emphasis on ἐγώ may be meant to throw the blame on the party really in fault, the *οἱ κακοί*, meaning the nurse, and perhaps Phaedra too. But the Schol. explains, 'if I had a witness to my character as honest and upright as myself.'

1025. *νῦν δέ*] 'As it is, I can only assert on my solemn oath my own innocence.'

1027. *μηδ' ἄν*] i.e. *καὶ ὅτι οὐκ ἂν ἠθέλησα εἰ ἡῦνάμην.*

1028. *ἢ τάρᾳ*] See sup. 480.

1033. *οὐ θέμις*] He alludes to his oath not to reveal the secret, sup. 657.—*οὐκ οἶδα*, i.e. I am bound to profess ignorance: 'I have no knowledge.'

1034, 5. These lines are rather obscure. The Schol. gives two explanations; (1) 'Phaedra was discreet in telling her love' (rather, 'in dying to preserve her virtue') 'though she was not able to conquer her passion,' and (2) with an interrogation, which would be another example (sup. 1007) of the argument from probability: 'Was Phaedra chaste, when she could not resist her desire, and I chaste, though I made a bad use of that virtue?' viz. in not at once informing you of the case. It is more likely that the poet, after his custom, plays on the double sense of *σωφρονεῖν*, 'to have self-control,' and 'to be discreet.' Phaedra had the latter virtue without the former: Hippolytus had the former but not the latter, for he had allowed himself to be led into this predicament. The self-blame, though not strictly just, is by no means unnatural.

1039. *εὐοργησία*] 'by his cool and easy temper.' Schol. *ἀνεξικακία*. Cf. *Bacch.* 641, *πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σῶφρον' εὐοργησίαν.*—*κρατήσκειν*, 'to influence,' 'to gain over to his side.'

1041. *καὶ σοῦ γε*] 'And I on my part wonder very much at *your* easy temper; for if I had been in your place, and you in mine, I would have killed you at once, and not have been for banishing you by sentences of exile.' Cf. *Med.* 453, *πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.* *Ar. Ach.* 715, *κἄν φυγῇ τις ζημιοῖ (ζημιοῦν MSS.).*

1047. *ταχὺς γάρ*] A speedy death is easiest for a man when he is in trouble; but you deserve a death which is the furthest removed from an easy one.

1050. *δυσσεβεῖ*] for one who has proved undutiful to

his father. The Schol. tells us this verse was not found in many of the copies.

1053. *πόντου*] See on v. 3.

1056. *ἐλέγξας*] 'What! without asking me to take an oath, or to give a solemn pledge of hand, or so much as inquiring what the prophets say, are you going to cast me out of the land without a trial?' It is clear that *ἐλέγξας* properly applies to the *μάντις* alone, some word like *μείνας* being required for *δρκον* and *πίστιν*.

1057. *κλήρον*] 'the notes (observations) of a seer.' This is said in irony. Schol. *κλήροι λέγονται τὰ σημεῖα τῆς πτήσεως τῶν οἰωνῶν, ἐξ ὧν οἱ μάντις προλέγουσιν*. See *Phoen.* 838.

1059. *χαίρειν λέγω*] See sup. 113. For this disparagement of *μάντις*, which is first found in *Il.* xii. 238, see *Rhes.* 65, *Ion* 374, *Hel.* 746—57.

1060. *λύω*] absolve from all obligation by my oath. But to Theseus it would mean, 'Why do I not swear I am innocent?'

1063. *μάτην*] 'I should violate to no good purpose my oath of secrecy, since I should not be believed.' This is a fine trait in the character of Hippolytus. Rather than break an oath, which, under the circumstances, was hardly of moral obligation (612), he prefers to bear the brunt of his father's anger. By the phrase *συγχεῖν δρκους* the Greeks expressed that political confusion which results from the breaking of treaties. But it may originally have referred to the obliteration of written words; see *Iph.* A. 37.

1064. *τὸ σεμνόν*] 'your cant,' viz. in appealing to the gods. Theseus, of course, is not aware that his son is pledged to silence.

1067. *τῇδ' ἐπ' αἰτίᾳ*] Such a charge as this supposed relation with my own father's wife will make me shunned as a murderer would be.

1069. *κομίζων*] See on 1261.

1070. *πρὸς ἡπαρ*] Supply *ἦλθε*.

1071. *εἰ δὴ*] If I really am shown to be base by the evidence, and if you think me so in your own mind.

1074. *φθέγμα*] See sup. 418, and 1022.

1077. *οὐ λέγον*] You are proved to be guilty *ἐργῶ*, not merely *λόγῳ*. Cf. 1024.

1079. *ὥς*] See sup. 930. The sense, which the Schol. partly misunderstood, is 'for then I would have shed tears at my own misfortunes,' since Theseus, who is standing opposite, is relentless.

1080. *σέβειν*] 'to hold in regard.' Theseus thinks the sentiment just uttered is a selfish one.—*δίκαιος ὢν*, 'with all your pretence of being upright and just.'

1082. *πικρὰ γοναί*] Alas for my birth into the world,

since I was only born to die in exile.—νόθος, as if his father's resentment against him was on that account.

1085. ξενούσθαι] that he be made a ξένος, banished to a foreign land.

1086. κλαίων] 'to his cost.' Aesch. *Suppl.* 902, κλαίοις ἄν, εἰ ψαύσειας, οὐ μὲν ἔς μακράν.

1088. λόγοις] Cf. 1065.

1091. ὅπως φράσω] 'how I can give expression to them,' i.e. to my grief at the fate that awaits me. The address is full of feeling and natural sentiment. He bids goodbye first to Artemis, then to Athens, which was a part of the kingdom of Theseus as well as Troezen; lastly, to his young friends and companions in the chase.

1096. ἐγκαθηβᾶν] 'to spend a happy youth in.' So ἐνδυστυχῆσαι, *Bacch.* 508, *Phoen.* 727; ἐγκαθυβρίξειν, *Troad.* 997, 'to exercise one's insolence upon;' Ar. *Av.* 122, σισύραν ἐγκατακλινῆναι μαλθακῇν, *ib.* 38, καὶ πᾶσι κοινῇ ἐναποτίσαι χρήματα 'a city for all alike to be taxed in.' Hippolytus alludes to his favourite horse-racing and hunting-grounds.

1099. προσείπατε] 'Give me a kind word at parting.' Cf. *Alcest.* 194.

1102. The chorus—speaking, as the Schol. remarks, mostly in the masculine, as representing the poet,—make some reflexions on Providence, and the uncertainty of human affairs. They illustrate their remarks by the fate which has befallen Hippolytus, and they lament the absence of a friend henceforth from his familiar haunts.

ibid. μελεδήμαθ'] 'The care which the gods show for human affairs (i.e. their absolute disposal of them), whenever it comes into my mind for consideration, does much to take away my grief; but when I cherish a secret hope of understanding it I fail, when I regard its action on the fortunes of mortals and on their deeds.' The general meaning is, 'I am consoled by the belief in a Providence, but I am perplexed by the apparent caprice and uncertainty of its dispensations.' This may seem a commonplace; but it is the sum and conclusion of all thought on the dealings of God with man.—λύπας, the partitive genitive.—παραίρει, cf. 1316, ὦν τὴν μίαν παρείλες. *Heracl.* 908, τῶν ἀδίκων παραιρῶν φρονήματος ἀεί.

1103. ξύνεσιν] An intelligent view of the way in which Providence acts.—λείπομαι, as sup. 324, ἐν δέ σοι λελείψομαι, 'I am at fault.'—ἐν τύχαις, viz. when I see what ἐργματα meet with what τύχαι.

1108. ἀλλὰ γὰρ κ.τ.λ.] '(But all my hopes of understanding it are vain); for things change from one way to another, and men's lives are ever shifting in endless vagaries.'

1111. εἴθε μοι κ.τ.λ.] 'O that Fate would grant to my prayer this boon from heaven,—a lot in life associated with prosperity, and a mind unimpaired by (or in) grief!' Schol. καὶ ἐν κακοῖς ἀφθαρτον καὶ ἀβλαβῇ τὴν ψυχὴν. Here the feminine participle is used; but we have λεύσσω again in 1120.

1116. δόξα] 'And may I hold views which are neither too refined (cf. 261), nor on the other hand sham and discredited; but by adapting my habits to suit the morrow, whenever it comes, may I be happy with them through life.' It is hard to say if δέι is to be construed with χρόνιν or with συνευτυχοίην. We have εὐτυχεῖν δέι sup. 1018. The wish seems to consist in the happy temper that can adapt itself to circumstances, and take things easily, without too much anxiety about attaining perfect happiness in life. Some explain δόξα of reputation rather than of sentiments, with the Schol., μὴ σχῶ μεγάλην δόξαν, μήτε μικράν, ἀλλὰ μέσσην καὶ σεμνήν. But one can hardly fail to compare the sentiment referred to in 261, βίωτου δ' ἀτρεκέϊς ἐπιτηδεύσεις φασὶ σφάλλειν πλεον ἢ τέρπειν.

1121. καθαρὰν] 'clear,' unmixed with doubt.—παρ' ἐλπίδα, 'these events that have happened beyond my expectation.'—'Αθάνας, the singular noun, after the epic usage. The Schol. cites *Od.* vii. 80, ἔκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν 'Αθήνην.

1130. ἀμφί] 'in attendance upon.'

1131. 'Ενετᾶν] See sup. 231.—Λίμνας, v. 228. The accusative expresses transition over the course; cf. ἀλητεύων χθόνα sup. 1029. A short expression for οὐκέτι ἐπιβήσει (the second person of ἐπιβήσομαι,) πώλους (ἐλαύνων) τρόχον. Schol. οὐκέτι εἰς συζυγίαν 'Ενετᾶν πώλων βήση. It may however be questioned if ἐπιβάσει is not the third person of the transitive future, 'never more shall he set them on the course.' We have ἐναιρεν in 1129, but φυγᾶ σᾶ in 1140. By κατέχων ποδί the act of the driver seems described when he pulls back the horses by setting his foot firmly in front of the car, αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, inf. 1189 and 1222, ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας. Schol. ἀντιβαίνοντες γὰρ τῷ ποδί ἀνακρούουσι τοὺς χαλινούς.

1135. ὑπ' ἀντυγί] 'the music that was kept up by the strings from (or under) the cross-bar of the lute shall henceforth cease in your father's house.' Compare *Alcest.* 843. By ἀντυξ the ζυγόν is meant, the cross-bar on the lute.

1137. ἀστέφανοι] see sup. 73.—ἀνάπαυλαι, the haunts, resting-places of Latona and her daughter Artemis.

1141. λέκτρων ἀμλλα] 'Gone too is the rivalry of the maidens to win your hand in marriage.'

1142. σᾶ δυστυχίᾳ] the causal dative; δάκρυσι is the dative of mode or manner.

1145. ἀνόνατα] i.e. μάτην. *Alcest.* 413, ἀνόνατ' ἐνύμφευσας.

1147. μανίω] Schol. ὀργίζομαι, χαλεπαίνω τοῖς θεοῖς.

1148. συζύγαι] Here the adjective = σύζυγες. The Schol. understands ἔφοροι τῆς συζυγίας, γαμήλιοι. But the union of the three goddesses is one of their characteristics, e.g. *Hor. Carm.* iii. 19. 16, 'Gratia nudis juncta sororibus.' These goddesses are invoked as having in their care the ὥρα or youthful beauty of Hippolytus.

1150. οὐδέν] for οὐδαμῶς. *Prom.* V. 47, πόνων—οὐδέν αἰτία τέχνη. Cf. 933, 1150, 1382.

1158. Construe, πολίταις οἱ τ' Ἀθ. καὶ οἱ γῆν Τρ. ναίουσι. Schol. πολίτας φησὶ τοῦ Θησέως Ἀθηναίους καὶ Τροϊζηνίους· τούτων γὰρ ἀμφοτέρων πολίτης ἐστίν, ἐκ μὲν πατρὸς Ἀθηναίων, ἐκ δὲ μητρὸς Τροϊζηνίων.

1163. ἐπὶ] 'on the slight turn of the scale,' *parvo discrimine*. *Oed. R.* 961, σμικρὰ παλαιὰ σώματ' εὐνάζει ροπή. *Heracl.* 690, σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις.

1171. πῶς καὶ] This formula, as in *Hec.* 515, is used in asking for information, while καὶ πῶς, καὶ τίς &c. express incredulity, or put the question with irony.

1172. ῥόπτρον] Properly the slip of wood which is made to fall by a creature entering a trap, ἵπος or σκανδάληθρον, *Ar. Ach.* 687. *Hesych.* τὸ ἐπικαταπίπτον τῆς παγίδος καὶ συλλαμβάνον. καὶ τὸ ἐπισπαστρον τῆς θύρας. In this latter sense the word occurs *Ion* 1612.

1173. πέλας] The stadium was near the wet sea-strand, but on the high and dry fore-shore, sup. 234.

1174. κτενίζειν (κτεῖς) ψήκτραις is to currycomb the horses, ψάω and ψήχω being specially used of smoothing down hair (sup. 110).

1175. ἦλθε] He explains the cause of their grief. 'A messenger had come telling us that Hippolytus had been sentenced to a miserable exile by you, and would never again set his returning foot on this land.' Cf. 1048.

1179. ὀπισθόπους] See sup. 54. Perhaps the poet wrote ἡλίκων θ' ὀμήγυρις.

1182. ἀλύω] 'Why am I thus distraught with grief?' This word expresses any kind of fatuity, as *Aesch. Theb.* 386, τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις.

1186. θᾶσσον ἢ λέγοι τις] The ellipse of ἂν is rare. Cf. *Bacch.* 747, θᾶσσον—ἢ σὺ ξυνάψαις βλέφαρα, where however the MS. Flor. has ἢ σε ξυνάψαι. See sup. 868.

1187. παρ' αὐτὸν] 'quite close to,' i.e. so that he had not to walk to meet them. *Bacch.* 766, κρήνας ἐπ' αὐταῖς, ἄς ἀνῆκ' αὐταῖς θεός.

1188. ἀντυγος] This is not the rail in front, but the curved loop at the back of the car, as is shown by numerous examples in ancient art, as well as by the Homeric accounts, if rightly explained. The driver, on stepping into the car

behind, at the same time took hold of the reins which were tied or hooked to the *ἀντυξ* on each side, *δοιαὶ περίδρομοι ἀντυγες*, *Il.* v. 728. *Ibid.* 262, *ἐξ ἀντυγος ἡνία τείνας*.

1189. *ἀρμόσας*] 'Setting his foot in its place in the car, all booted as he was.' See sup. 1134. The *ἀρβύλη* was a walking-shoe or boot, perhaps that of a hunter; cf. *Bacch.* 638, 1138; yet the shoe worn by the chorus is called *ἀρβύλη* in *Orest.* 140. The meaning seems to be that Hippolytus entered the car and drove off at once without stopping to change his shoes. See *Prom.* V. 137, *σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ*.

1190. *ἀναπτύξας*] opening out, i.e. expanding the palms, *ἀνατείνας*.

1193. *ἤτοι κ.τ.λ.*] 'At all events when I am dead, if not in my lifetime.'

1194. *ἐπῆγε—ὄμαρτῇ*] He applied the goad to both steeds at once.

1196] *πέλας χαλινῶν*] Perhaps the horses were led, by way of compliment to the master. *Juv.* x. 45, '*niveos ad fraena Quirites*.'

1197. *εὐθύς*] The incorrect use of this word for *εὐθύ*, 'straight towards,' shows this verse to be, in all probability, an interpolation.

1198. *εἰσβαλεῖν*, when intransitive, is chiefly used of hostile invasions. Here we might perhaps supply *τὸν δεσπότην* or *τὸ ἄρμα* as the object, 'when we were just getting him into a solitary place.' Cf. *Iph. T.* 261, *βοῖς ὑλοφορβούς πόντον εἰσεβάλλομεν*. But Schol. B. explains it by *ἐφθάσαμεν*, 'as soon as ever we had got to,'—a poor rendering of the imperfect. For the idiom *ἐπεὶ—ἦν τις* in narration, cf. *Iph. T.* ut sup., *Bacch.* 1043—1051.

1199. *τοὔπέκεινα*] 'on yonder side of;' opposed to *τοὔπι τάδε*, 'on this side.' *Aesch. Suppl.* 255, *Πίνδου τὰπέκεινα—τῶνδε τὰπι τάδε κρατῶ*. Schol. *ἀντὶ τοῦ πόρρω*. The event is described as taking place on the further or Corinthian side of Argolis, in the district called Epidauria. By *ἤδη* it is merely meant that when they had got so far they commanded a full view of the Saronic gulf in front of them.

1201. *χθόνιος βροντή*] like the rumbling (earthquake) thunder of the nether Zeus.

1204. *νεανικός*] 'violent,' *σφοδρός*. Schol. *ισχυρὸς, μέγας*.

1206. *ἰρόν*] 'supernatural.'—*στηρίζον*, intransitive, as *Bacch.* 970, *ὥστ' οὐρανῷ στηρίζον εὐρήσεις κλέος*.—*ἀφηρέθη*, see on 644 sup. Literally, 'My sight had the projecting shores of Sciron (the Scironian rocks, sup. 979) taken from it in respect of beholding it.' The infinitive is added expletively in such sentences, with or without *μὴ*, *τὸ μὴ*, or *τὸ μὴ οὐκ*. If the subject of the verb had been *κῦμα*, the poet would have said *ὥστ' ἀφείλετο κ.τ.λ.*

1211. καχλάζον] 'Throwing around much bubbling foam by a sudden spurt of the sea.' The account is that of an *ἐπίκλυσις* or earthquake-wave, which perhaps is the real origin of the story. In all ages and nations a belief in wonderful sea-monsters has existed among uninformed people.

1213. αὐτῷ κ.τ.λ.] 'At the very moment the surge broke on the shore, and with it the huge wave.'—καὶ τρικυμία is merely exegetical of κλύδωνι. See *Prom. V.* 1036, οἷός σε χειμῶν καὶ κακῶν τρικυμία ἔπεισ' ἄφυκτος.

1217. κρεῖσσον δεργμάτων] 'too great for mortal eyes to behold,' 'too terrible to see.'

1220. ξυνοικῶν] 'being familiar with the habits of horses.'

1222. ἀρτήσας] He leaned back his body so as to hang its weight on the tightened reins. In this consists the comparison with the oarsman, who throws back the weight of his body in rowing.

1223. ἐνδακοῦσαι] 'taking the forged bit between their teeth,' ἐνδακῶν τὸν χαλινόν, *Plat. Phaedr.* p. 254 D.

1226. μεταστρέφειν, 'to turn round in quest of something,' implies the paying of regard to a call or summons behind. Hence it takes the genitive in the sense of showing regard to, *Schol. φροντίδα ποιούμεναι*. So *Soph. Aj.* 90, τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

1228. ὥστ' ἀναστρέφειν] 'so as to turn it back,' viz. on to the rough and rocky ground.—ἐκμαίνων, transitive, as in *Bacch.* 36, πᾶν τὸ θῆλυ σπέρμα—ἐξέμηνα δωμάτων. The verse however here reads like an interpolation. The object of the sea-monster, as sent to do the behest of Poseidon (*sup.* 887), was to push the car, as it were, by frightening the steeds on to rocky ground where it would be upset, and the driver of it killed. Hence πελάζων ἀντυγι means that it kept coming up close behind, so as to impel the horses forward.

1232. ἀνεχαίτισεν, properly said of a horse dislodging its rider or tossing off its yoke, here refers to the ejecting of the driver from his place in the car.

1233. ἀψίδα] the periphery or outer rim of the wheel. Compare τεθρίππῳ προσέβαλε, *Herod. vi.* 70, 'came into collision with a four-horsed car.'

1234. σύριγγες] the hollow axle-boxes. *Aesch. Suppl.* 177, σύριγγες οὐ σιγῶσω ἀξονήλατοι.—ἐνήλατα 'the linchpins.'

1237. δυσεξήνυστον] 'difficult to be got clear of.' Compare δυσέκπερατον, *sup.* 678.

1238. σποδούμενος] 'bruised,' 'knocked to pieces.' *Andr.* 1129, πυκνῇ δὲ νιφάδι πάντοθεν σποδούμενος προὔτεινε τεύχη. To this disaster the name *Hippolytus* bears refer-

once coincidentally with the name of the Amazon Hippolyte, *quasi ὑφ' ἵππων λυθείς*. The accident described was probably frequent in chariot-races; see Soph. *El.* 746, καὶ ἀντὶ γων ὤλισθε, σὺν δ' ἐλίσσεται τμητοῖς ἱμάσι. Ovid, *Fast.* vi. 743, 'exciderat curru, lorisque morantibus artus Hippolytus lacero corpore raptus erat.'

1247, 8. This distich is perhaps a spurious addition. The epic form ἐκρυφθεν for ἐκρύφθησαν is very rare in Attic, and οὐ κάτωδ' ὅποι χθονὸς seems a feeble repetition of οὐ κάτωδ' ὅτῳ τρόπῳ in 1245. Besides, the sudden vanishing of the horses together with the bull seems absurd and unnecessary to the narrative.

1254. πεύκη.] This shows that Phaedra had written on a thin piece of wood, *σανίς*, which is called δέλτος sup. 857, 865, and was fastened with a seal, perhaps tied round with a string and then sealed, περιβόλῃς σφραγισμάτων, 864.

ibid. ἐπίσταμαι.] 'I have positive knowledge that he is good.'

1256. χρεών, a word of very obscure formation, is here indeclinable.

1260. οὐθ' ἥδομαι κ.τ.λ.] The joy is precisely counter-balanced by the grief, so as to leave, as it were, a neutral impression on the mind.

1261. κομίζειν.] This word has a meaning somewhat different from πορεύειν. It implies care in conveying, and is often applied to bringing home a body for interment. So *Oed. Col.* 589, κείνοι κομίζω κείσ' ἀναγκάζουσί με. *Aesch. Cho.* 670, εἴτ' οὖν κομίζω δόξα νικήσει φίλων, εἴτ' οὖν μέτοικον ἐς τὸ πᾶν αἰεὶ ξένον θάπτειν. *Eur. Suppl.* 126, κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων. See *ib.* 25, *Hec.* 222. Another sense is, 'to take care of,' as sup. 1069, ξένους κομίζων, and *Aesch. Cho.* 254, κομίζω οἶκον. Though not dead (1246), Hippolytus was rightly thought to be past recovery.

1267. δαιμόνων συμφοραῖς.] That I may prove to him his guilt by this heaven-sent calamity, or this judgment which has overtaken him.

1268. While the attendants are gone to bring Hippolytus in a litter, the chorus makes a short address to Cypris, which is followed by the apparition of Artemis to explain mistakes and misapprehensions. The *deus ex machina* is one of the favourite devices of Euripides at the close of a play, as in *Androm.*, *Hel.*, *Elect.*, *Suppl.*, *Iph. T.*, *Ion* and *Orestes*.

ibid. ἀκαμπτον] δύσκαμπτον, σκληράν.

1270. ἀμφιβαλὼν] surrounding his victims, taking them captive, by his nimble wing, i.e. taking them by surprise, and too quickly for them to escape. The word is borrowed from a hunter's net. Like *circumdare*, it takes the double construction, τί τινι and τινά τινι.

1273. *θέλγει*] 'Love beguiles every one against whom he comes with maddened heart, with wings glittering like gold, be it the offspring of wild beasts that haunt the hills, or creatures of the sea, or such as the earth breeds warmed by the sun's bright eye, or man; for over all these alike thou alone, O Cypris, dost hold a queenly sway.'—*σκύλακες*, usually applied to the young of dogs, here seems to include those of bears, wolves, lions, &c.—*κραδία*, probably in reference to the person inspired by love.

1280, 1. *κρατύνειν τιμὰν*, a cognate accusative meaning *κρατεῖν κράτος*. Compare *Ag.* 1447, *κράτος—καρδιόδηκτον ἐμοὶ κρατύνεις*. *Soph. Phil.* 365, *τῶν δ' ὀπλων κείνων ἀνὴρ ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος*. *Aesch. Suppl.* 366, *κρατύνεις βωμόν ἐστίαν χθονός*.

1282. *σὲ τὸν κ.τ.λ.*] 'You, the high-born son of Aegeus, I bid to hear what I have to say.' *Aesch. Prom.* 965, *σὲ τὸν σοφιστὴν—λέγω*. *Soph. Ant.* 441, *σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κάρη, &c. ἐρωτῶ*.

1286. *τοῖσδε*] *Schol.* *ταῖς κατὰ τὸν Ἰππόλυτον κακώσεσι*.

1289. *ἀφανῇ κ.τ.λ.*] *Schol.* *εἰργάσω ἀφανῶς καὶ ἀνεξελέγκτως, πεισθεὶς τοῖς ψευδέσι λόγοις τῆς σῆς γυναικὸς, καὶ τοῦτο ποιήσας φανερὰν ἔσχες βλάβην*.

1292. *μεταβάς*] somewhat laxly used in the sense of *μεταβήσας, μεταλλάξας*. Similarly *Heracl.* 802, *ἐκβάς ἀρμάτων πόδα*.

1294. *ἀγαθοῖς* is emphasized by the particle, 'Among good men you have no part in life that you can maintain.' Cf. *Androm.* 590, *σὺ γὰρ μετ' ἀνδρῶν, ὧ κακίστε καὶ κακῶν*; A poetical way of saying *οὐ μετέχεις μέρος κ.τ.λ.*

1296. *κατάστασιν*] 'the present position of your troubles,' i.e. the hopelessness of relieving them, and the revelation concerning them which will only give you pain. For *προκόπτειν* see sup. 23.

1298. *ἐς τόδε*] 'for this very purpose, viz. to show,' &c.

1300. *οἷστρον*] 'The maddening effect of love in your wife, or, in a certain sense, her noble disposition,' i.e. in killing herself to save her reputation. The poet uses *γενναιότης* again in *Ion* 237, *Phoen.* 1680.—*τῆς γὰρ κ.τ.λ.*, see sup. 28.

1304. *γνώμῃ*] 'by resolution.'

1305. *οὐχ ἐκούσα*] 'by no fault of hers.'

1308. *οὐδ' αὖ κ.τ.λ.*] 'Nor on the other hand when made out to be base by you, did he take away from his oath its solemn obligation, being by birth an honourable (or god-fearing) man.' Here *ἀφελεῖν* is to be distinguished from *ἀφελέσθαι*, which takes a double accusative. We may also construe *ὀρκων πίστιν* 'he did not withdraw the pledge of his oath which he had once given.' By *κακούμενος* he seems to mean *κακιζόμενος*. Compare *κακύνομαι* sup. 686.

1315. ἀρ' οἶσθα] 'You remember, don't you? that you had from your father three wishes against your enemies that were to come true. One of these you took from the rest, base man! and used it against your own son, when you might have done so against a foe.'—σαφεῖς, cf. 890.—παρεῖλες, sup. 1103, *Hec.* 591, τὸ δ' αὖ λαν παρεῖλες ἀγγελοθεῖσά μοι γενναῖος.

1318. πατήρ μὲν οὖν] 'Thus then the sea-god, your father, with good intentions towards you, gave you just what he was bound to give, since he had promised it; but you both in his sight and mine appear base, in that you did not wait for any proof or any declaration of seers, nor made any inquiry of them, nor gave the matter any long consideration, but with greater haste than became you uttered the curse against your son, and so caused his death.' By πίστιν the poet seems to mean πίστωσιν, 'legal proof of the case.'

1329. ἀπαντᾶν] 'to go against,' 'to oppose,' 'to thwart.'

1331. ἐπεὶ κ.τ.λ.] 'For be well assured, I myself, if I had not stood in fear of Zeus, never would have incurred such discredit as to allow a man, who of all mortals was dearest to me, to die; but, with respect to your share in the fault, in the first place ignorance of the facts sets you free from the charge of baseness; in the next place, the deceased lady left no chance of inquiry by words, and so brought conviction to your mind.'—ἀναλῶσαι, properly to expend or use up (sup. 506), here bears a correlative meaning, to leave nothing behind,—to render impossible all verbal refutation of the charge.

1340. χαίρουσι] Verbs of rejoicing and the contrary often take an accusative of the object. So Aesch. *Theb.* 810, χαίρειν πόλιν εὖ πράσσουσιν.

1343. σάρκας νεαρὰς] So σάρκας γεραιὰς in *Med.* 1217.

1346. δίδυμον πένθος] a two-fold mourning, viz. for Phaedra and Hippolytus.—καταληπτὸν, 'got from the gods;' more usually grief is said καταλαβεῖν τινα than a man is said καταλαβεῖν λύπην. Hence the verbal may perhaps bear an active sense, 'overtaking it,' viz. the palace.

1350. χρησμοῖς] Schol. B αἰτήσεσι, as if he derived the word from χρεῖζω. Hesychius has χρησμός· τιμωρία, which might refer to this passage, if we read χρησμοῖς· τιμωρία. In Aesch. *Ag.* 1545, ἐς τόνδ' ἐνέβηξ ξὺν ἀληθείᾳ χρησμόν, the sense is 'a law of retribution.'

1354. ἀναπαύσω] 'let me rest my weary body.' The hortative subjunctive, as sup. 178, 567.

1360. δεξιᾷ] for ἐκ δεξιᾶς, the dative being that of relation to or respect of the object. There were variants δεξιᾷ, ἐν δεξιᾷ, and ἐνδέξια. The latter is the epic usage (e.g. *Il.*

vii. 184), but it violates the pause almost invariably observed in anapaestic systems.

1361. πρόσφορα] Cf. 112. For προσφόρως, Schol. προσεχόντως, 'carefully,' lit. 'in a manner suited to my condition.'—συντονα, 'simultaneously.' Thus Hercules, *Trach.* 1024, exclaims τᾷδέ με τᾷδέ με πρόσλαβε καυφίσας.

1362. κατάρατον] 'The victim of a curse through my father's mistake.'

1365. ὑπερσχών] 'surpassing.' Aesch. *Pers.* 705, ὦ βροτῶν πάντων ὑπερσχών ὄλβον εὐτυχεῖ πότμῳ. See also *Prom.* V. 221.

1368. τῆς εὐσεβίας] a genitive of price or equivalence, 'for the god-fearing life I have shown to men.'

1371. βάλνει με] See sup. 841.

1374. προσαπόλλυντε] It is not clear if this is the imperative, which however would be the aorist according to the ordinary usage. The second person of the present tense means 'You are killing me (by giving me pain) more than I am fatally hurt by the fall' (πρός).

1375. ἀμφιτόμου] 'I long for a two-edged lance (or sword) to cut me to pieces.' Cf. *Hec.* 1075; τέκν' ἔρημα λιπῶν βάκχαις Ἰδίου διαμοιρᾶσαι. Aesch. *Ag.* 1472, δολίφ μάρψ δαμείς ἐκ χειρὸς ἀμφιτόμῳ βελέμνῳ.

1377. εὐνάσαι] Soph. *Trach.* 1005, ἐᾷτέ μ', ἐᾷτέ με δύσμορον εὐνάσαι.

1379. The τε couples ἐξορίζεται with ἔμολε, 1382. Schol. ἀπὸ τοῦ ὄρου ἐκείνων εἰς ἐμὲ ἔρχεται τὸ τῶν πρόγονων μύσος· ἀναφέρει δὲ καὶ ἐπὶ τὸν τῶν Παλλαντιδῶν φόνον. More probably the reference is to Tantalus and Pelops, from whom Aethra, the mother of Theseus, and daughter of Pittheus, was descended. See sup. 831. 'The evil deeds of blood-stained relations, my forefathers of old, are passing beyond their original limits and linger not in their course; on me they have come, O why? when I am in no wise the cause of the evil.' οὐδὲν, cf. sup. 933.

1386. ἀναλγήτου] Perhaps ἀνάλγητον, 'so as to feel no more pain from this suffering.' It is difficult to make any sense of the genitive, which the Schol. wrongly explains by πολυαλγήτου.

1391. ὀδμῆς] The presence of a divinity was thought to be indicated by a fragrance. So *Prom.* V. 115, τίς ἀχῶ, τίς ὀδμὰ προσέπτα μ' ἀφεγγῆς; In the very beautiful scene which concludes this noble tragedy, Artemis is ἄποπτος, visible to the spectators, but hovering over the stage so as not to be seen by the actors upon it.

1396. οὐ θέμις] As the sister of Apollo, the god of joy and brightness, she might not give way to grief. Cf. inf. 1437.

1401. φρονῶ] Schol. ἐννοῶ.

1402. *ἐμέμφθη*] 'She was dissatisfied with the honour paid to her, and was vexed at his chastity.' See sup. 102, seqq. Valckenaer compares *Il. i. 93*, οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης.

1409. *ἡ 'μέ*] for *ἐμαυτὸν*, as in *Andr. 256*, ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι. *Iph. A. 677*, ζηλῶ σε μάλλον ἢ 'μέ τοῦ μηδὲν φρονεῖν.

1415. *ἀραῖον*] 'O that the race of mortal men could bring a ban upon the gods!' i.e. as easily as they can upon men. Schol. *εἶθε ἦν καταρᾶσθαι ἄνθρωπον θεῶ, ἵνα ἀμυνῇται τὸν Ποσειδῶνα ὑπὸ καταρῶν τοῖς θεοῖς*. The adjective has an active sense also in *Med. 608*, καὶ σοῖς ἀραῖα γ' αὖσα τυγχάνω δομοῖς. *Iph. T. 778*, ἡ σοῖς ἀραῖα δώμασιν γενήσομαι.

1416. *ἔασον*] 'never mind,' i.e. think not of retribution, which will surely come by my hand, by the death of Adonis in hunting.—*ἄτιμοι*, 'unpunished,' Schol. *ἀτιμώρητοι*. *Aesch. Ag. 1250*, οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.—*ὄργαι ἐκ προθυμίας*, the consequences of the anger resulting from the zeal of the goddess Cypris in maintaining her own prerogatives. *Sup. 438*, ὄργαι δ' ἔς σ' ἐπέσκηψαν θεᾶς. The accusative (*ὑπὸ ζόφον*) shows that this clause depends in construction on *κατασκήψουσιν*. But the sense is, 'Her anger shall not fall on you without meeting a requital, even after you have been lost to this world.' The notion is, that punishment usually overtakes crimes speedily.

1420. *ἄλλον αὐτῆς*] 'another belonging to her,' viz. Adonis.—*μάλιστα φίλτατος*, cf. *μέγιστον ἐχθίστη γύναι*, *Med. 1323*.

1425. *τιμὰς δώσω*] Compare *Med. 1382*, *Iph. T. 960*.

1427. *καρπουμένῳ*] 'You shall reap as a reward or return for all your suffering, the meed of their tears.' This shows that the cult of Hippolytus was one of those in which the tribute of grief was paid in plaintive songs, as to Linus, Bormus, Maneros, Adonis, &c. See K. O. Müller, *Hist. Gr. Lit.* chap. 3. *Pausan. ii. 32. 1*.

1436. *ἔχεις μοῖραν*] The meaning is, the accident you are perishing by was fated; for *ἔχει μοῖραν θάνατος ᾧ διεφθάρης*. See sup. 988.

1437. *οὐ θέμις*] See sup. 1396.

1441. *ῥαδίως*] This conveys a gentle reproach to the goddess for not giving way to her grief at parting. Cf. *Plat. Phaed. p. 63 A*, οὕτω ῥαδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθοὺς, ὥς αὐτὸς ὁμολογεῖς, θεούς.

1445. *κατόρθωσον*] 'set me erect,' i.e. let me sit up in the couch. *Sup. 786*, it seems to mean 'set straight.'

1448. *ἀναγνον*] 'with the guilt of murder upon it.'

1456. *καρτέρει*] 'take heart,' 'bear up against your pains.' The reply is, 'There is no more taking heart for me.' This use of the perfect passive is more common in

verbs compounded with δια, as in Aesch. *Theb.* 1050, ἤδη τὰ τοῦδε διατετίμῃται θεοῖς. Aesch. *frag.* 263, διαπεφρούρηται βλος. *Pers.* 710, διαπεπόρθηται τὰ Περσῶν πράγματα. Thuc. vi. 91, διαπεπειράσθαι, *ib.* vii. 14, διαπεπολεμήσεται.

1464. πύλος] an outburst, a gush of tears. So *Alc.* 798, πύλος ἐμπεσῶν σκύφου.

1465. τῶν γὰρ μεγάλων] 'The talk of people about the great, and the saying that they deserve to be mourned, prevails (with the multitude more than it does about the insignificant).' The sentiment is similar in *Aj.* 154, τῶν γὰρ μεγάλων ψυχῶν τοῖς οὐκ ἂν ἀμάρτοι. With κατέχουσιν we may supply τοὺς πολίτας.

THE END.

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